

Haqiqat Taqlaad wa Ijtihad

Imam Muhammad bin Ali Shawkani
(Rahimahullah)

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Roman Transliteration
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Contents

Translitrators Note:.....	6
Taqdeem	8
Taqleed	8
Ittiba aur Taqleed-e-Jaamid Mein Farq.....	10
Al Imam Al Mujtahid Muhammad bin Ali bin Muhammad al-Shawkani رحمه الله	17
Paedaaish Ibtidaai Taaleem-o-Tarbiyat:	17
Asaatizah:.....	18
Imam Shawkani رحمه الله Ka Maslak:	19
Imam Shawkani Ki Tasnifaat:	20
Neel al-Autaar Sharah Muntaqa al-Akhbaar Min Ahadees Syed-ul-Akhyaar:.....	21
Irshad al-Fuhoor Ilaa Tahqiq al-Haq Min Ilm al-Usool	22
Fathul Qadeer al-Jaame Baen Fanni Ar-Riwaaya wad Diraayah Min Ilm at-Tafseer	23
Al Fawaaid al-Majmuah Fil-Ahadees al-Mauzuah	23
Taaruf-e-Mutarjim	24
Khutba-e-Kitaab	25
Muqallideen Taqleed ke jawaaz mein darj-e-zel dalael pesh karte hain.	26
Muqallideen Ki Pehli Daleel	26
Jawab:	26
Muqallideen Ki Doosri Daleel.....	28
Jawab:	29
Muqallideen Ki Teesri Daleel	31
Jawab:	32
Muqallideen Ki Paachwee'n Daleel.....	35
Jawab:	36
Muqallideen Ki Chatthi (6th) Daleel.....	37
Jawab:	37
Muqallideen Ki Saatwee'n Daleel:	39

Jawab:	39
Muqallideen Ki Aathwee'n Daleel:	41
Jawab:	41
Muqallideen Ki Nawee'n Daleel:	43
Jawab:	44
Oolil-amr Ki Itaa-at Ki Haqiqat	45
Muqallideen Ki Daswee'n Daleel:	47
Jawab:	47
Muqallideen Ke Mughaalate:	47
Taqleed Aur Ittiba Mein Farq	48
Muqallideen Ki Giyaarwee'n Daleel:	49
Jawab:	49
Muqallideen Ki Baarahwee'n Daleel	51
Jawab:	51
Taqleed Par Naam-nihaad Ijma Ki Haqiqat:	56
Hurmat-e-Taqleed Par Aimmah Arba Ki Tasrihaat	64
Imam Abu Hanifa <small>رحمۃ اللہ علیہ</small> :	64
Imam Maalik <small>رحمۃ اللہ علیہ</small> :	64
Imam Shafai <small>رحمۃ اللہ علیہ</small>	65
Imam Ahmad bin Hambal <small>رحمۃ اللہ علیہ</small> :	67
Amal Bil Hadees Dar-haqiqat Aimmah Arba Ki Muwaafaqat Hai:	68
Hurmat-e-Taqleed-e-Aimmah Ahle Baet Ki Tasrihaat:	71
Mazaahib-e-Mustaqrah Ne Quran-o-Sunnat Ko Mansookh Kar Diya?	72
Taqleed Mein Zaidiyya Aur Hadawiyya Ka Taassub:	76
Yemen Mein Taassub Ka Sabab:	77
Taqleed Aur Raae Ki Mazammat Mein Sahaba Kiraam <small>رضی اللہ عنہم</small> Aur Taabaeen <small>رضی اللہ عنہم</small> Ke Aqwaal	80
Raae Ilm Nahi:	90

Allama Ibne Abdul Barr رضى الله عنه Ke Nazdeek Ittiba Taqleed Nahi:	91
Ek Aami Aur Muqallid Mein Farq:	98
Tasweeb-e-Mujtahid:.....	100
Usooli Masaail Mein Taqleed Jaaiz Nahi:	102
Teen Qism Ke Qaazi:	111
Gunahgaar Aami, Muqaalid Qaazi Se Ziyaada Bakhshish Ke Qareeb Hai.	113
Qaazi Ke Liye Mujtahid Hona Zaroori Hai:	117
Muqallid Qaazi Ki Bechaargi:	118
Muqallid Mufti Ke Liye Fatwa Dena Jaaiz Nahi:	120
Mujtahid Mufti Aur Muqallid Mustafti:	121
Is Kitaab Mein Maujood Mushkil Alfaaz Ka Mafhoom	123

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Quran-e-Paak mein Allah Subhanahu wa Ta'ala ne musalmano ko Apni aur Apne Nabi, Janab Muhammad-ur-Rasool Allah ﷺ ki ittiba ka khaas hukm diya hai. Ek jagah ye farmaya ke (mafhoom) "Agar tum mein kisi baat par jhagda/tanaaza ho jaae to us baat ko Allah aur Uske Rasool ﷺ ki taraf lautao".

In usool ki raushni mein Sahaba Kiraam رَضِيَ اللَّهُ عَنْهُمْ, Taabaeen aur Taba-taabaeen رَضِيَ اللَّهُ عَنْهُمْ ne dalaail ke hujjat ke naam par jo usool banaae un mein Quran, Hadees, Ijma aur Qiyaas hain. Ahle Sunnat wal Jamaat ke tamaam aima aur am musalmaan isi par amal karte aarahe hain. Taqleed-e-shakhsi ke zuhoor ke baad muqallideen ne apne imam ke qaul ko sabse ziyaada ehmiyat di aur aaj bhi poori mustaidi ke saath usi par zor diya ja raha hai.

Is kitab mein Imam Shawkani رَحِمَهُ اللَّهُ ne isi baat par tafseeli bahes ki hai ke musalmano ke liye hujjat sirf Quran aur Hadees hain, unhi ke zimn mein Ijma aur Qiyaas bhi daakhil hain. In chaar (4) ki maujoodgi mein kisi aur usool ko maanna aur uski taraf daawat dena kitni badi gumraahi waala kaam hai.

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وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

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Taqdeem

Masla-e-Taqleed-o-Ijtihad se ek maarakatul-aara¹ masla bana hua hai. Taqleed ke qaaileen daawa karte hain ke ijtihaad² ka darwaza band ho chuka hai. Ab Aimma Arba (عليه السلام) mein se kisi ek ki taqleed kiye baghair chaara nahi. Unki aara³ aur ijtihaad se ikhtilaaf tashaqquq-o-iftiraaq⁴ aur jamat-o-sawaad-e-aazam⁵ se inhiraaf⁶ shumaar hoga. Balke ek Imam ke mazhab ko chod kar doosre imam ke mazhab ko ikhtiyaar karna bhi inhiraaf aur qaabil-e-taazeer⁷ hai.

Ijtihaad ke qaaileen kehte hain ke taqleed jaaiz nahi. Ijtihaad ka darwaza qiyamat tak ke liye khula hai. Musalman kisi bhi zamane mein ijtihaad ki zarurat se mustaghni⁸ nahi reh sakte, har wo shakhs jis mein ijtihaad ki sharaait jama hain, ijtihaad karne ki ahliyat⁹ rakhta hai mukhtalif zuroof-o-ahwaal¹⁰ ke taqaazo'n se ohda-baraa¹¹ hone ke liye ijtihaad ummat-e-muslima ka ijtimaai fariza hai. Sahaba Kiraam (عليه السلام) se lekar aaj tak kisi zamane mein bhi ummat mujtahideen ke wujood se khaali aur farize se ghaafil nahi rahi. Quran-o-Sunnat ki nusoos aur taareekh-e-fiqah is par gawaah hain.

Taqleed

Imam Ghazali (عليه السلام) *“Al Manqool”* aur *“Al Mustasfa”* mein raqamtaraaz hain:

التقليد هو قبول قول بلا حجة.

¹ T: (مَعْرُكَةُ الْأَرَا) Azeem, bada/badi, ghaer-maamooli [RKT]

² T: (اِجْتِهَاد) Kisi sharai masle mein Quran-o-hadees ki raushni mein poori koshish aur mehnat ke saath raae qaayam karna [RSB]

³ T: (أَرَا) Raae ki jamaa, mashware, khayalaat [FL]

⁴ T: (تَشْفِيق) Phatna, shagaaf padna [RKT]; T: (اِفْتِرَاق) Doori, phoot, tafaqqa, nifaaq [RKT]

⁵ T: (سَوَادُ أَغْظَم) Sabse badi jamaat, aisa giroh jis mein sabse ziyaada log hon, (islami point of view se iska mafhoom hoga) aksar ahle sunant wal jamaat ka raasta yaane jamhoor ualama-o-awaam ka muttafaqa tariqa [RSB]

⁶ T: (اِنْجِرَاف) Mukhalifat, naa-farmaani [FL]

⁷ T: (تَغْيِير) Saza, saza dena [RKT]

⁸ T: (مُسْتَغْنَى) Be-parwa, be-niyaaz, daulatmand [RKT]

⁹ T: Qaabiliyat, salaahiyat, saleeqa, liyaqat [RKT]

¹⁰ T: (ظُرُوفُ وَ اَحْوَال) Kisi kaam ke waqt maujooda haalaat, waqt aur jagah ke taqaaze [RSB]

¹¹ T: (عَهْدُهُ بَرَا) Zimmedaari poori karne waala, bari-uz-zimma hona, waada poora karna [RKT]

“Taqleed kisi ke qaul ko bila daleel ikhtiyaar kar lene ka naam hai.”. (Al Manqool: P472; Al Mustasfa: V2 P287)

Phir Imam Ghazali رحمته اللہ علیہ farmate hain ke: *“Taqleed usool-o-furoo¹ mein husool-e-ilm² ka tariqa nahi hai”*. (Al Manqool: P287)

Allama Muhibullah رحمته اللہ علیہ Musallam as Suboot mein farmate hain:

التقليد العمل بقول الغير من غير حجة.

“Ghair ke qaul par kisi daleel ke baghair amal karne ka naam taqleed hai.”. (Musallam as-Suboot Ma' Sharah Fawaateh ar-Rahmoot: V2 P400)

Allama Ibn al-Hamaam رحمته اللہ علیہ in alfaaz mein taqleed ki taareef karte hain:

التقليد العمل بقول الغير من غير حجة.

“Taqleed kisi aise shakhs ke qaul par bila-daleel amal karne ko kehte hain, jiska qaul dalaail (-e-arba³) mein shumaar nahi hota.”. (Irshaad al-Fuhool Ilaa Tahqiq al-Haq Min Ilm al-Usool: P264)

Allama Qaffaal رحمته اللہ علیہ famate hain:

هو قبول القول وانت لا تعلم من اين قال.

“Taqleed kisi aise shakhs ke qaul ko qubool kar lene ka naam hai jiske mutaalliq aap nahi jaante ke usne ye qaul kahan se liya hai.”. (Irshaad al-Fuhool Iish Shawkani: P265)

Allama Saifuddin Al-Aamdi رحمته اللہ علیہ kehte hain:

امل التقليد فعبارة عن العمل بقول الغير من غير حجة ملزمة.

“Taqleed ghair ke qaul par baghair kisi aisi daleel ke jo us par amal ko laazim qaraar deti ho, amal karne ka naam hai.”. (Al Ahkam Fee Usool al-Ahkam lil Aamdi: V4 P297)

Taqleed ki ye chand taareefe'n hain, in sab ka ek hi mafhoom hai ke daleel pooche baghair kisi ke qaul ko ikhtiyaar kar lena taqleed hai.

¹ T: (أُصُول و فُرُوع) Deen ke buniyaadi aqaaid aur usool (Usool aur unse nikalne waale juzi masaa'il-o-ahkaam (furoo) [RSB]

² T: (حصول علم) Ilm haasil karne ka amal, khaas tuar par sharai uloom seekhna aur sikhaana [RSB]

³ T: (دَلَائِل اربع) Sharai ahkaam ke chaar (4) buniyaadi maakhaz: Quran, Sunnat, Ijma aur Qiyaas [RSB]

Taqleed ki behtareen taareef wo hai jo khud Allama Shawkani رحمۃ اللہ علیہ ne ki hai:

التقليد هو قبول رأي من لا تقوم به الحجة بلا حجة.

“Kisi aisi hasti ki raae ko baghair daleel ikhtiyaar kar lena, jiski raae hujjat nahi, taqleed kehta hai.”. (Irshaad al-Fuhool lish Shawkani: P265)

Musallam us Suboot ki sharah Fawaateh ar-Rahmoot mein Allama Abdul Aala Muhammad bin Nizamuddin hujjat aur daleel ki sharah karte hue farmate hain: *“Hujjat se muraad hai ‘dalaail-e-arba’, yaane Quran, Sunnat, Ijma aur Qiyaas”*. (Sharah Fawaateh ar-Rahmoot: V2 P400)

Bana-baree’n¹ Allama Aamdi رحمۃ اللہ علیہ famate hain ke: Rasool Allah ﷺ ki ittiba aur ijma-e-mujtahideen ki taraf rujoo karna taqleed ke zumre mein nahi aate. Kyouнке Aap ﷺ ka qaul aur mujtahideen ka ijma ba-zaat-e-khud daleel hain. Isi tarah ek aam aadmi ka mufti ke qaul ki taraf rujoo² karna aur qaazi ka shaahid-e-aadil ki shahadat par faisla dena taqleed nahi kehlata. Kyouنے ye bhi daleel se khali nahi.

Tamaam ahle ilm ka ittifaaq hai ke daleel aur burhan se muraad nass-e-qurani ya wo hadees-e-Nabawi ﷺ hai, jo sehat ke saath Rasool Allah ﷺ se manqool ho.

Ittiba aur Taqleed-e-Jaamid Mein Farq

Ahle Ilm ittiba aur taqleed-e-jaamid mein tafreeq³ karte hain. Kisi aise qaul ki taraf rujoo karna jis par daleel ho, ittiba kehlata hai. Muraad ye hai ke Quran-o-Sunnat ki daleel ke saath ahle ilm ki paerawi ki jaae. Ek aami ke qalb par bhi ye shuhood⁴ ghaalib rehna chaahiye ke daleel uske saath hai. Tab ye paerawi dar-haqiqat mujtahid ki nahi, balke daleel ki hai. Jaha’n tak daleel mujtahid ka saath degi wo uski ittiba karega aur jahan daleel uska saath chod degi wo uska paerukaar nahi rahega. Sahaba Kiraam رضي الله عنهم, Taabaeen رضي الله عنهم aur Aamma-e-Fuqaha رضي الله عنهم ke asr⁵ mein

¹ T: (بنا بریں) Is liye, is wajah se [RSB]

² T: Pehli jagah par lautna, saabiq haalat ki taraf phirne ka amal, waapsi ki jagah [RKT]

³ T: (تفریق) Alaahadgi, judaai, talaqa, khulaa [RKT]

⁴ T: (شہود) Shaahid ki jama, zaahri hona, aashkaar hona, yahan mafhoom hai, pakka yaqeen [RSB]

⁵ T: (عصر) Zamana, daur, ahd, time, age, era [RKT]

ittiba ka yehi mafhoom liya jaata tha. Aur unki ittiba isi qism ki hoti thi, wo hamesha Quran-o-Sunnat ki daleel ki talaash mein rehte the.

Ittiba ke liye kisi aalim ya kisi Imam ko makhsoos kar lena khwaah uske qaul ki taa'eed mein koi daleel na ho aur kisi soorat mein uske daa'era-e-ittiba se baahar na nikalna, balke us imam ke qaul ko tark karna islam ke daa'era se nikalne ke mutaraadif¹ samajhna taqleed hai. Yehi wo Taqleed hai jo is kitab ka mauzoo hai. Isi taqleed ki Quran-o-Sunnat mein mazammat² aai hai. Hamari is tauzeeh³ par taareekh-e-fiqa gawaah hai.

Istiqraar-e-mazaahib⁴ se qabl log apne apne shahr ke ulama se hasb-e-zarurat fatwa le liya karte the aur ulama fatwa dete waqt, Imam Abu Hanifa رحمته اللہ علیہ, Imam Maalik رحمته اللہ علیہ, aur Imam Shafai رحمته اللہ علیہ ke aqwaal talaash karne ki baja'ae istifta ke baare mein Rasool Allah ﷺ ke irshadaat aur afaal⁵ talaash kiya karte the. Yehi wajah hai ke mufti ke liye jahan baaz doosri sharaait zaroori the'e'n wahan ek ye shart bhi laazim thi ke wo un ahadees ke istihzaar⁶ par qaadir ho jo fiqhi ahkaam ki buniyaad hain. Jinki taadaad hazaro'n tak pohonchti hai. Fuqaha-e-hadees to is par bahut sakhti se paaband the. Baqul Abu Ali Zareer رحمته اللہ علیہ, Imam Ahmad bin Hambal رحمته اللہ علیہ fatwa dene ke liye 5 Lakh ahadees ke istihzaar ko zaroori qaraar dete the. (Irshad al Fuhood: P251)

Ham mashoor aimma-e-fiqa aur unke talaamiza ke haalaat ka mutaala-a kare'n to ye haqiqat saamne aati hai ke wo log taqleed se mehfooz the. Manhaj-e-istimbat⁷ mein yaksaniyat ke bawujood Imam Muhammad bin Hasan Shaibani رحمته اللہ علیہ, Qazi Abu Yusuf رحمته اللہ علیہ, aur Imam Zafar رحمته اللہ علیہ, beshumaar masaail mein apne ustaad Imam Abu Hanifa رحمته اللہ علیہ se ikhtilaaf karte nazar aate hain. Khud Imam Abu Hanifa رحمته اللہ علیہ ne bahut se masaail mein apne ustaad se ikhtilaaf kiya.

¹ T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

² T: Buraai, tauheen, tohmat [RKT]

³ T: (تَوْضِيح) Wazaahat, saraahat, tashreeh, sharah [RKT]

⁴ T: (اِسْتِقْرَارِ مَذَاهِب) Mukhtalif fiqhi masaalik (Hanafi, Shafai, Maaliki, Hanbali) ke usoolo'n aur masaail ko mustaqil aur muqarrar kar lena [RSB]

⁵ T: (أَفْعَال) Fe'l ki jamaa, insaan ke aamaal [RKT]

⁶ T: (اِسْتِحْضَار) Poori tawajjo, yaad-daasht, haafiza [RKT]

⁷ T: (اِسْتِبْطَاء) Muqarrar usool ke tahat Quran-o-Hadees se masaael-e-sharaiya furoo'iyi ka hukum nikaalne ka amal, kisi sharai masle mein ijtehad [RKT]

Imam Ghazali رحمہ اللہ aur Imam Ahmad bin Hambal رحمہ اللہ ne Imam Shafai رحمہ اللہ se ikhtilaaf kiya. Imam Shafai رحمہ اللہ ne bahut se masaa'il mein apne mohtaram ustaad Imam Maalik رحمہ اللہ se na sirf ikhtilaaf kiya. Balke chand ek maarakatul-aara masaa'il mein unke usoolo'n par kadi¹ tanqeed² ki. ① Khud Imam Maalik رحمہ اللہ ne apne ustaad ki qadam-ba-qadam paerawi nahi ki.

① • Masalan Imam Maalik رحمہ اللہ ke nazdeek Ahle Madina ka ijma hujjat hai. Magar Imam Shafai رحمہ اللہ ne us par kadi tanqeed ki hai. Apni kitab *Ikhtilaaf-ul-Hadees* mein raqm-taraaz hain ke ahle ilm ne Imam Maalik رحمہ اللہ ke is usool par nukta-cheeni ki hai. Main bhi ise sahih nahi samajhta. (Irshad al Fuhood: P82) •

Agar taqleed koi mustahsan³ cheez hoti to Imam Abu Hanifa رحمہ اللہ aur Imam Shafai رحمہ اللہ ki taqleed ki bajae un nufuoo-e-qudsiya⁴ ki taqleed waajib hoti jinho'n ne bil-waasta⁵ Rasool Allah ﷺ se ilm haasil kiya hai aur Aap ﷺ se tafaqqoh⁶ seekha hai. Imam Abu Hanifa رحمہ اللہ bahut se masaa'il mein kabhi bhi Hazrat Abdullah bin Masood رضی اللہ عنہ ke qaul ko tark na karte.

Pehli 3-4 sadiyo'n mein ham dekhte hain ke bahut se ahle ilm jo Imam Abu Hanifa رحمہ اللہ ya Imam Shafai رحمہ اللہ ki taraf mansoob hain. Magar baae'n-hama⁷ wo basa-auqaat un aimma se ikhtilaaf karte nazar aate hain. Allama Tahawi رحمہ اللہ ki kitab "*Sharah Maani al-Aasaar*" ka mutaala-a keejiye. Bahut se masaa'il mein unho'n nein Imam Abu Hanifa رحمہ اللہ ki raae ko chodkar us raae ko ikhtiyaar kiya hai, jis par unhe'n koi qawi-tar⁸ daleel mil gai. Idhar Ibne Khuzaima رحمہ اللہ, Ibn al-Munzir رحمہ اللہ, aur Daraqutni رحمہ اللہ waghaira ne usool-e-istimbat⁹ mein Imam Shafai رحمہ اللہ ki ittiba ke bawujood bahut si jagho'n par unki mukhalifat ki hai.

¹ T: (كڑی) Sakht, zordaar, bohot ziyaada, intense [RKT]

² T: (تَنْقِيد) Eteraaaz, nukta-cheeni, aesi raae jo bure-bhale, sahih aur ghalat ki tameez kara de [RKT]

³ T: (مُسْتَحْسَن) Pasandida, behtar, accha [RKT]

⁴ T: (نُفُوسٌ قُدْسِيَّة) Buzurgaan-e-deen, nek log, bargazida ashkhaas [RKT]

⁵ T: (بِلَا وَاسِطَةٍ) Baraah-e-raast, baghaer kisi waasta ke, baghair kisi zariya ke [RKT]

⁶ T: (تَفَقُّهُ) Ilm-e-fiqa seekhna ya samajhna, ilm-o-fazal mein maahir hona [RKT]

⁷ T: (تَابِعِي هَيْمَة) In sab baato'n ke bawajood [RKT]

⁸ T: (قَوِي تَر) Dalaail mein se ziyaada mazboot aur qaabil-e-etemaad [RSB]

⁹ T: (اِسْتِنبَاط) Muqarrar usool ke tahat Quran-o-Hadees se masaa'il-e-sharaiya furoo'iyaa ki hukum nikaalne ka amal, kisi sharai masle mein ijtehad [RKT]

Phir ek zamana aisa bhi aaya jab aimma-e-fiqah ki aara aur ijtihaad ko amalan asal¹ qaraar de kar Quran-o-Sunnat ko saanwi² haisiyat di jaane lagi. Qiyaas-o-istimbat ke zariye unke aqwaal par takhreej³ hone lagi. Unse manqool fihi riwayat ka tatabbo⁴ aur unki tahqiq hone lagi. Ye wo zamana tha jab sunnat-e-sahiha ka tamaam zakhira dawaween-e-hadees⁵ ki soorat mein jama ho chuka tha aur ab kisi ahle ilm ke paas koi uzr baaqi na tha ke uske paas hadees nahi pohonchi. Magar baae'n-hama jab ahle taqleed dekhte hain ke unke imam ka mauqif bahut kamzor hai aur daleel unka saath nahi deti to apne imam ke qaul ko tark karne ki bajaaye taqleed aur jumood⁶ ka muzaahara karte hue Quran-o-Sunnat aur qiyaas-e-sahih ko tark kar dete hain. Balke mukhtalif heelo'n⁷ se Quran-o-Hadees ki waazeh nusoos ko radd kar dete hain.

Kabhi sahih ahadees ko khabar-e-waahid⁸ keh kar thukra dete hain kabhi khilaaf-e-qiyaas keh kar chod dete hain. Kabhi farmate hain: *"Is hadees ko riwayat waala sahaabi 'ghair faqeeh' hai"*. Kabhi farmate hain *"Shayad hamara imam kisi aisi daleel ka ilm rakhta tha, jo ham tak na pohonch saki, lihaaza hamare liye uski taqleed waajib hai"*. Isi qism ke khud-saakhta usoolo'n ki bina par sahih ahadees ko radd kar dete hain. Magar apne imam ke mazhab se sare-mu⁹ idhar udhar nahi hote. Yehi wo taqleed hai jo haraam hai aur baqaul Ibne Hazm رحمه الله shirk ke zumre mein aati hai, jisse Quran-o-Sunnat ki tauheen laazim aati hai.

Ijtihaad islami qanoon ko irteqaer aur isko badalte hue zaman-o-makan ka saath dene ki zamaanat deta tha. Ijtihaad se mu'n mod lene ka natija ye nikla ke jab 13th-14th sadee hijri ke daur-e-inhetaat mein apni manzil

¹ T: Primary [RSB]

² T: Second, secondary [RSB]

³ T: (تخریج) Wo daftar ya kitaab jis mein kisi mohaqqiq ne kisi mashoor-o-mutabaadil kitaab ki hadeeson ki tanqeed ki, ruwaat aur maakhaz ka bayaan [RKT]

⁴ T: (تتبع) Ittiba, paerawi [RKT]

⁵ T: (دواوین حدیث) Hadees ke majmooe, hadees ki kutub [RSB]

⁶ T: (جمود) Sakhti, band zehniyat [RSB]

⁷ T: (حيلة) Bahana, fareb, chaal, tadbeer [RKT]

⁸ T: (خبر واحد) Lughat mein 'khabar-e-waahid' wo hadees hai jise ek shakhs riwayat kare. Istilaah mein 'khabar-e-waahid' wo hadees hai jis mein tawaatur ki shuroot na paai jaaen (forum.mohaddis par maujood Aslam Salafi Saahab ke article se) [RSB]

⁹ T: (سَر مُو) Zara sa, zara bhi, zarra baraabar [RKT]

ki taraf badhne ke liye ham ne apne sar-o-samaan ka jaaiza liya to apne aap ko 4th sadee hijri ke awaakhir mein khade hue paaya.

Idhar barre-sagheer mein Quran-o-Sunnat se hamare lagao aur ishq ka ye haal tha ke madaaris ke 10 saala nisaab mein talaba ko *Munyatul Musalla, Kanz, Qudoori, Hidaaya, Wiqaya* aur *Shaami* jaisi kutub-e-fiqa waghaira to padhaai jaati thi. Magar tafsir aur hadees nisaab mein sire se thi hi nahi.

Aakhri saal Miskhat ko tabarrukan padh liya jaata tha. Shah Waliullah رحمۃ اللہ علیہ ki jaddo-jahad ka natija nikla ke nisaab ke aakhri saal mein *Sihaa-Sitta*¹ ka “daur”² hone laga. Aap isse unke faham-e-hadees ka andaaza laga sakte hain, phir us ek saala “daur-e-hadees” mein bhi ahadees-e-sahiha ko radd karne ke heele aur taaweel ke zariye use apne mazhab ke mutaabiq karne ke gur³ sikhaae jaane lage. Maulana Anwar Shah Kashmiri رحمۃ اللہ علیہ ki taqareer hamare is daawe ki gawaah hain.

Ye hazraat aaj tak is soorat-e-haal ko joo’n ki too’n rakhne par musir⁴ hain. Pichle dino’n jab hukumat ki taraf se madaaris ke nisaab ki tarteeb-e-nau ki muhim shuru hui to in hazrat ne hadees ko nisaab ke har marhale mein padhae jaane ki shadeed mukhalifat ki. Kyoune muqallideen ko maaloom hai ke ke wo agar mutaala-a hadees ko poore nisaab mein phaela denge to nai nasl taqleed chod degi.

Ijtihaad hamare qaumi irtiqas⁵ ka zaamin tha aur ijtihaad hi ki badaulat ham taghaiyyur⁶ zaman-o-makan ke saath saath fiqa-e-islami ko tar-o-taaza rakh sakte the. Magar uski tamaam raahe’n hamen khud masdood⁷ kar lee’n. Balke har zamane mein ijtihaad ke daai ulama ki bharpoor mukhalifat ki aur taqleed ko apna laaeha-e-amal⁸ bana liya.

¹ T: Sahi Bukhari, Sahih Muslim, Abu Dawood, Tirmizi, Ibne Majah, Nasai [RSB]

² T: (دَوْر) Quran ya ahadees ko yaad rakhne ke liye baar-baar dohraana, (kisi ko) haafze se sunaana [RKT]

³ T: (گُر) Hunar, fan, usool, saliqa, tariqa [RKT]

⁴ T: (مُصِر) Israar karne waala, kisi baat ya kaam par adne waala, ziddi [RKT]

⁵ T: (اِرْتِقَا) Martaba darje muqaam ki bulandi, taraqqi [RKT]

⁶ T: (تَغْيِير) Tabdeeli, badalna [RKT]

⁷ T: (مَسْدُود) Band, band kiya hua, ruka hua, mauqoof [RKT]

⁸ T: (لَايَحَةُ عَمَل) Kaam karne ka program, dastoor-ul-amal [RKT]

Khud badalne ki bajaee Quran ko badal daala. Iska radde amal ye hua ke kuch intiha-pasand log sunnat aur ijtihad-e-saahaba ﷺ se beniyaaz ho kar azaad ijtihad ki taraf maael¹ hue aur ye ek azeem almiya² hai.

Is taqleed ne hame'n firqa-firqa karke hamari taaqat ko bikher diya. Ahle taqleed ne Quran-o-Sunnat ko tark karke rijaal ki aara ki buniyaad par musalmaano ki takfeer ki. Daawat-o-islaha waala kam karne waalo'n par masaaib-o-ibtala³ ke pahaad tode. Awaam mein unke khilaaf nafarat phaelaai. Unko masjido'n mein namaz padhne se roka. Unke khilaaf jhoote propaganda ka shaitaani jaal phaelaya. Unko *"ghair muqallid"*, *"Wahhabi"*, *"gustaaq"* aur *"najdi"* jaise alqabaat se nawaz kar awaam ko unse door rakhne ki koshish ki.

Magar tuloo-e-subh kisi ke ro-ke na ruk saki, ab Alhamdulillah tamaam mohaqiqeen ahel ilm ijtihad ki zarurat ke qaayal hain. Ab musulmano ke tamaam qaumi aur bain-ul-aqwaami ijtima-aat, islami nazariyati council aur majaalis shura mein ahle ilm aur muqannin⁴ kisi khaas imam ki taqleed par israar karne ki bajaee ye bahes karte hain ke ahwaal-o-zuroof ke tanaazur⁵ mein Quran-o-Sunnat zer-e-bahes masla ka kya hal tajweez karte hain. Zer-e-bahes masla mein aimma-e-fiqa mein se kisi ka mauqif Quran-o-Sunnat ke qareeb-tar hai.

Is kitab mein Imam Shawkani رحمه الله ne muqallideen ke dalaal ka jaaiza liya hai. Unke mughalato'n⁶ ka tajziya karke unka taar-o-pod⁷ bikher diya hai. Neez ye bhi saabit kiya hai ke khud aimma matbooeen⁸ ne logo'n ko apni taqleed se roka tha.

Main biraadar-e-mukarram janab Maulana Abdul Munim ka shukr-guzaar hu'n ke unho'n ne meri hausla afzaai karke intihaai naamusaaid⁹

¹ T: (مائل) Mutwajje, raaghib, aamaada [RKT]

² T: (آلميه) Almnaak, dard bhara, dardnaak waaqia, ghamgeen haadsa [RKT]

³ T: Balaa, museebat, aafat, imtihaan [RKT]

⁴ T: (مُقَنِّن) Fuqaha aur qanoon-saaz [RSB]

⁵ T: (تَنَاطُر مَيْن) Madde nazar rakhte hue, ghaur karte hue [RSB]

⁶ T: (مُغَالَطَه) Dhoka, fareb, jhaansa [RKT]

⁷ T: Tarkeeb, banaawat [FL]

⁸ T: (مَتَّبُوعِينَ) Peshwa, haakim, sardaar jiski paerawi ki jaae [RKT]

⁹ T: (نَا مُسَاعِد) Nasaazgaar, naamuwaafiq, unfavourable [RKT]

haalaat mein is kitab ki ashaa-at ka beda utha kar ijtihaad ke mauzoo par ek ahem kitab ko urdu qaraeen ki khidmat mein pesh kiya.

Allah Ta'ala unhe'n jaza-e-khair se nawaaze. Ameen

Taiyyab Shaheen Lodhi

Shadaab Colony, Multan

Al Imam Al Mujtahid Muhammad bin Ali bin Muhammad al-Shawkani رحمته الله

Abu Abdullah Muhammad bin Ali bin Muhammad Shawkani ke waalid Ali bin Muhammad Sana¹ mein Shawkan ke intisaab² se mashoor the. Shawkani ki wajah-e-intisaab ke mutaalliq khud Imam Shawkani likhte hain ke Shawkan Yemen ke qabail Khaulaan ki basti ka naam hai. Jo Sana se taqriban 1 roz ki masaafat par waqae hai. Saahib-e-Qamoos ne Shawkan naam se 3 muqamaat ka zikr kiya hai.

- ① Bahrain mein ek muqaam ka naam hai.
- ② Yemen mein ek qile ka naam hai.
- ③ Sarkhas aur Eburud ke darmiyan ek chote shahr ka naam hai.

Imam Muhammad bin Ali bin Muhammad Shawkani رحمته الله us shaukan se mansoob hain, jo Yemen mein waqae hai. Shawkan se Imam Shawkani ki nisbat haqiqi nahi. Kyoumke wo khud Sana se taalluq rakhte the, albatta unke aabaa-o-ajdaad Shawkan se taalluq rakhte the.

Paedaaish Ibtidaai Taaleem-o-Tarbiyat:

Unke waalid Ali bin Muhammad 1173h ke mausam-e-khizaa'n mein apne aabaai shahr Shawkan gae hue the to wahee'n 28 dhul-qada baroz Somwar Imam Shawkani mutawallid hue. Inka naam Muhammad rakha gaya. Imam Shawkani ne "Al Badr at-Taale" mein apne waalid-e-maajid ka poora nasab naama tehreer kiya hai. Jo Hazrat Adam عليه السلام tak ja pohonchta hai.

Imam Shawkani رحمته الله ki nashv-numa aur taaleem-o-tarbiyat Sana mein hui. Unho'n ne bahut se asaaitiza se Quran-e-Majeed padha. Ba-qaaeda talab-e-ilm se qabl unho'n ne Zaidi fiqa ki mashoor kitab "Al Izhaar", Adheeghari ki "Mukhtasar al-Faraaiz", Hareeri ki "Al-Mulhah"³, Ibne Haajib ki "Al Kafiya", "Ash Shaafiyah" aur "Mukhtasar al-Muntaha" aur

¹ T: Capital of Yemen [RSB]

² T: Mansoob karna, nisbat dena [FL]

³ T: Al-Mulhah fi al-I'raab (الملحة في الإعراب) [RSB]

“*Ilm Urooz*” aur “*Ilm-e-Bhes*” par chote-chote rasaail hifz kar liye the. Baqaaeda taur par talab-e-ilm se qabl bhi wo kutub-e-taareekh-o-adab ke mutaala-a mein mashghool rehte the.

Asaatizah:

Sabse pehle unho’n ne “*Al Izhaar*” ki sharah aur “*Mukhtasar Usaifry*” ki “*Sharah An-Naazri*” apne waalid maajid se padhi. Phir talab-e-ilm ke liye deegar asaatiza ki taraf mutawajje hue. You’n to unho’n ne beesiyo’n asaatiza se mukhtalif uloom ki bahut si kitabe’n padhi. Basa-auqaat ek hi kitab kai asaatiza se baar-baar padhi magar Imam Shawkani رحمۃ اللہ علیہ mundarja-zel¹ asaatiza se bahut mutaassir hue hain.

① Allama Abdul Rahman Qasim رحمۃ اللہ علیہ (d 1211h) se Zaidi fiqa ki mashoor kitab “*Al Izhaar*” ki sharah padhi.

② Allama Ahmad bin Aamir رحمۃ اللہ علیہ (d 1197h) se “*Al Izhaar*” aur “*An Naazri*” ki sharah padhi.

③ Allama Ahmad bin Muhammad al-Hazaari رحمۃ اللہ علیہ (d 1227h) se bhi *An Naazri* ki sharah 3 baar padhi. Aakhri baar bahes-o-tamhees ke saath padhi. Neez unke paas *Usaifry* ki “*Al Faraaiz*” aur uski Sharah “*An Naazri*” aur “*Bayan Ibne Muzaffar*” ka bhi mutaala-a kiya. Imam Shawkani رحمۃ اللہ علیہ 13 saal Allama Ahmad رحمۃ اللہ علیہ ki khidmat mein rahe.

④ Allama Ali bin Ibrahim (d 1207h) se Imam Shawkani ne Sahih Bukhari awwal ta aakhir bahes-o-tamhees ke saath padhi.

⑤ Allama Hasan bin Ismail bin al Husain al-Maghribi (d 1208h) se Imam Shawkani sabse ziyada mutaassir hue. Imam Shawkani ne unse “*Al Mattool*” aur iske hawashi “*Al Auzud*” (العُصْد) aur uske hawashi “*Al Kashaaf*” aur uske baaz hawashi. Uloom-e-hadees mein “*Tanqeeh al Anzaar*” ke kuch hisse, Sahih Muslim aur uski Sharah Nawawi رحمۃ اللہ علیہ ke kuch hisse, Abu Dawood aur uske saath Munziri ki “*Mukhtasar*” aur *Abu Dawood* par Khattabi ki sharah aur “*Buloogh al-Maraam*” ki Sharah, “*Fathul Baari*” ka kuch hissa, “*Jaame al-Usool*” ka kuch hissa, *Sunan*

¹ T: (مُنْدَرَجَہ ذیل) Neeche darj-shuda, aage likha hua ya chaapa hua [RKT]

Nasai ka kuch hissa aur *Ibne Majah* ka kuch hissa padha.

Hasan bin Ismail رحمہ اللہ aur Abdul Qadir bin Ahmad رحمہ اللہ wo buzurg hain, jinke mashware par Imam Shawkani ne *Ibne Taimiyya* ki “*Al Muntaqa*” ki Sharah “*Neel al-Autaar*” likhi aur ahle ilm se apni ilmiyat ka loha manwa liya.

⑥ Abdul Qadir bin Ahmad (d 2207h) Imam Muhammad bin Ismail al-Ameer San-aani, Saahib “*Subul as-Salaam*” ki wafaat ke baad dayar-e-Yemen mein Allama Abdul Qadir se bada aalim koi na tha. Imam Shawkani ne Allama Abdul Qadir ke paas Sahih Bukhari ki Sharah Fathul Baari ke kuch hisse, Jaame al-Usool ke kuch hisse, Muwatta Imam Maalik ke kuch hisse, Muntaqa Ibne Taimiyya ke kuch hisse, Qazi Ayaaz ki kitab Ash Shifa ke kuch hisse, Uloom-e-hadees mein Afliya Iraqi aur uski Sharah Fiqa mein Zau an-Nahaar ke kuch hisse, Al Bahaar az-Zakhkhaar ke kuch hisse, Usool-e-deen mein al Muwaaqif al Azdiya ke kuch hisse aur unki sharah, Usool-e-Fiqa mein Jaame al Jawaame ke kuch hisse aur unki Sharah ilm-e-lughat mein Johari ki As-Sihaah ke kuch hisse, Al Qamoos ke kuch hisse, Ilm-e-Urooz mein Jazariya aur uski sharah aur baaz deegar kitabe’n mutaala-a kee’n.

Imam Shawkani ye tamaam mazkoora kitabe’n Allama Abdul Qadir se bahes-o-tamhees ke saath padhee’n, basa-auqaat Imam Shawkani zer-e-bahes mauzoo par ek taweel maqaala tehreer karte aur unki khidmat mein pesh kar dete. Muwafaqat¹ ki soorat mein Allama Abdul Qadir nazm ya nasar ki soorat mein taqreez likh dete the.

Imam Shawkani رحمہ اللہ Ka Maslak:

Imam Shawkani ne ibtidaai taur par Zaidi fiqa ki taaleem haasil ki, magar wusat-e-mutaala-a aur hadees mein rusookh-e-ilm ki wajah se apne aapko Imam Zaid رحمہ اللہ ki fiqa mein mehsoor na rakh sake. Unho’n ne Zaidi fiqa par naaqaadaana² nazar daali aur un tamaam muqamaat par giraft ki jahan Quran-o-Sunnat se zarra bhi inhiraaf paaya jaata tha. Usool-e-

¹ T: (مُؤَافَقَت) Ittefaaq, baraabari, saath [RKT]

² T: (نَاقِدَانَةٌ) Naaqid ki tarah, khoobi-o-khaami dikhaane waala, khot aur khara-pan parakhne waala [RKT]

deen aur sifaat-e-Ilaahi ke baare mein salaf ki tarah wo bhi maslak-e-tafweez rakhte the. Yaane Quran-e-Majeed aur Ahadees-e-Sahihah mein waarid hone waali sifaat ko baghair kisi tashbeeh-o-taatil aur taaweel-o-tehref¹ ke unke zaahir par mahmool² karte the. Unho'n ne mazhab-e-salaf ki taa'eed mein kitabe'n bhi likhee'n.

Unho'n ne taqleed ka jooaa kandho'n se utaar phenka aur Quran-o-Sunnat ki raah par gaamzan ho gae. Unka matmah-e-nazar³ kisi imam ke mazhab ka isbaat na tha. Jaisa ke muqallideen ka wateera⁴ hota hai, balke Quran-o-Sunnat ke mutaabiq jo maslak-e-haq hota tha, use ikhtiyaar karte the.

Unho'n ne taqleed-e-jaamid ke muqaable mein ijtihaad k parcham ko thaama aur dalaail ke saath saabit kiya ke ijtihaad ka darwaza qiyaamat tak ke liye khula hai. Unho'n ne tehreem-e-taqleed⁵ par ek mukhtasar kitab likhi, jis par muqallideen unke darpe aazaar⁶ ho gae. Ahle taqleed ne un par ilzaam lagaya ke wo Aale Al Baet ke mazhab ki mukhalifat kar rahe hain. Isse qabl isi qism ke ilzamaat ka saaman Imam Muhammad bin Ismail al-Amr Sana-aani ko karna pada tha.

Imam Shawkani nihayat saabit-qadmi se ittiba-e-daleel ki raah par gaamzan rahe aur azaadi-e-fikr ki raushni se taqleed ki taarikiyo'n ke parde chaak karte rahe. Imam Shawkani ki tamaam tasnifaat azaadi-e-fikr aur Quran-o-Sunnat se tamassuk⁷ ki dawat deti hain.

Imam Shawkani Ki Tasnifaat:

Imam Shawkani ne mukhtalif mauzuuat par mabsoot⁸ aur mukhtasar

¹ T: (تشبيه) Allah ki sifaat ko makhlooq ki sifaat ki tarah maana jaae [RSB]; T: (تعطيل) Allah ke sifaat ki mukammal taur se nafi ki jaae [RSB]; T: (تاويل) Allah ki sifaat ke zaahiri, asal maane ko chod kar apni taraf se naya matlab nikaalna [RSB]; T: (تحريف) Allah ke asma-o-sifaat ke liye baghair kisi daleel ke un maane ko lena jo asal maane ke khilaaf ho'n [RSB]

² T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

³ T: (مُظْمَح نَظَر) Maqsood, nuqta-e-nazar, maqsad-e-asli, markaz-e-nigaah, goal, objective [RKT]

⁴ T: (وَتِيرَة) Aadat, rawish, taur-tariqa [RKT]

⁵ T: (تَحْرِيم) Haraam karna, naajaa'ez thehraana, haraam hona [RKT]

⁶ T: (أَزَار) Sakhti, takleef, ranj, dukh, dard [RKT]

⁷ T: Quran-o-Sunnat ko mazbooti se pakadne aur amal karne [RSB]

⁸ T: (مَبْسُوط) Faraakh, kushaada, wasee, mufassal, phaela hua [RKT]

kitab-e'n aur chote-chote wasaail tehreer kiye hain. Jinki taadaad 100 ke lag bhag hai. Unho'n ne taqriban har mauzoo par likha hai. Unki tasnifaat unke ilm ki wusat, tafaqqoh ki gehraai aur Kitab-o-Sunnat aur mazhab-e-salaf se gehre lagao par dalaalat karti hain. Bana-baree'n thode hi arse mein unki tasnifaat tamaam alam-e-islam mein phael gae'n.

Ham unki chand ek ahem tasnifaat ka nihayat mukhtasar taaruf pesh karte hain.

Neel al-Autaar Sharah Muntaqa al-Akhbaar Min Ahadees Syed-ul-Akhyar:

Muntaqa al-Akhbaar muntaqab ahadees-e-ahkaam ka mujmua hai. Jise Ibne Taimiyya رَحْمَةُ اللهِ عَلَيْهِ (d 621h) ne fuqaha-e-hadees ki tarz par fiqhi abwaab ke mutaabiqa tarteeb diya hai. Abdus Salam Ibne Taimiyya, Shaikh-ul-Islam Taqiuddin Ahmad bin Abdul Haleem ibne Taimiyya رَحْمَةُ اللهِ عَلَيْهِ ke daada the. Muntaqa al-Akhbaar ko ulama mein badi maqbooliyat haasil hui. Khusoosan Yemen mein mutaala-a hadees ke nisaab mein use badi ehmiyat haasil thi. Khud Imam Shawkani ne use mukhtalif asaatiiza se sabqan-sabqan padha.

Imam Shawkani ne apne asaatiiza mein se Abdul Qaadir bin Ahmad aur Hasan bin Ismail رَحْمَةُ اللهِ عَلَيْهِ ki targheeb aur mashware apr Muntaqa al-Akhbaar ki Sharah Neel al-Autaar likhi. Ibtida mein ye sharah khaasi taweel thi. Allama Abdul Qaadir bin Ahmad uske musawwadaat¹ ka mulaahaza kiya karte the. Unho'n ne Imam Shawkani se farmaya ke agar Neel al-Autaar ki tawaalat isi nahj² par jaari rahi to ye kahee'n 20 jildo'n mein jaakar mukammal hogi. Lihaaza unke mashware par Imam Shawkani ne use mukhtasar kar diya aur ab uski zakhaamat 8 jildo'n mein hai. Neel al-Autaar ki takmeel Allama Abdul Qaadir bin Ahmad aur Allama Hasan bin Ismail ki wafaat ke baad hui.

Neel al-Autaar mein baaz aisi khoobiya'n paai jaati hain, jo aam taur par deegar shurooh-e-ahadees mein nahi paai jaatee'n. Imam Shawkani ne har hadees ki sharah mein uske mukhtalif turq aur ikhtilaaf-e-alfaaz ki

¹ T: (مُسَوَّدَة) Likha hua, asal tehreer kisi mazmoon ya kitaab ki jo musannif ke qalam ki ho [RKT]

² T: (نَهْج) Taur, tariqa, andaaz, dhang, qaaeda, usool [RKT]

takhreej ka poora ehemaam kiya hai. Us hadees ki sehat-o-zof par kalaam karte hue asbaab-e-zof aimma-e-jarh-o-taadeel¹ aur jahan-bizah-fan² ke hawaale se bayan kiye hain aur saath-saath apni maahiraana raae ka izhaar bhi kiya hai.

Fun-e-hadees ke masaail mein wo aam³ par Allama Ibne Hajar رحمہ اللہ ki Fathul Baari, Talkhees al-Habeer, Imam Nawawi ki Sharah Muslim aur Imam Khattaabi waghaira par etemaad karte the. Hadees ke ghareeb alfaaz ki sharah karte waqt, Fuhool⁴ ahle lughat ke aqwaal ka zikr karte hain. Hadees se fiqhi masaail ka istimbat karte waqt fuqaha-e-saahaba, fuqaha-e-taabaeen, fuqaha-e-mutaqaddimeen aur fuqaha-e-mutakhhhireen ka zikr karte hain. Un fuqaha ki aara naql karte waqt nihayat ehtiyaat se kaam lete hain. Jiska eteraaf buland-paaya ahle ilm ne kiya hai aur unki aara mein se kisi raae ko ikhtiyaar karte waqt sirf daleel par etemaad karte hain. Quran-o-Sunnat aur ijma-e-saahaba ki daleel. Khwaah ye daleel kisi ke khilaaf ho.

Neel al-Autaar is lihaaz se infiraadi haisiyat ki haamil hai ke us mein Imam Shawkani ne fuqaha-e-Ahle Sunnat ke mazaahib ke saath-saath fuqaha-e-zaidiya ki aara ka bhi zikr kiya hai aur mujtahidana mahaarat-o-baseerat ke saath fuqaha ki aara ka muwaazana⁵ kiya hai.

Neel al-Autaar fiqa-o-hadees ki ummahat-ul-kitaab mein shumaar hoti hai aur ahle ilm ke qaul ke mutaabiq islami fiqa ke mutaala-a ke waqt Neel al-Autaar ko bahut ahem muqaam haasil hai.

Irshad al-Fuhool Ilaa Tahqiq al-Haq Min Ilm al-Usool

Ye usool-e-fiqa par nihayat jaame kitab hai, jo beesiyo'n kitabo'n se mustaghni kar deti hai. Irshad al-Fuhool mein kisi usooli masla par bahes karte hue Imam Shawkani tamaam qaabil-e-zikr usoolo'n ki aara naql kar dete hain. Phir basa-auqaat unke dalaail bayan karte hain aur phir unke darmiyan muhaakma karte hue daleel hi se un mein se kisi ko

¹ T: (جرح) Radd karna, criticize [RSB]; T: (تغدير) Aadil thehraana, siqa qaraar dena [RKT]

² T: (جهانبذہ فن) Fan ko raushni zebaaish bakhshne waala [RSB]

³ T: Urdu pdf mein yahan typing karte hue aam ke baad taur type nahi hua [RSB]

⁴ T: (فحول) Kisi ilm-o-fan ke jaiyyad ulama [RKT]

⁵ T: (موازنتہ) Baraabari, andaaza karna, jaanchna, comparision [RKT]

tarjeeh dete hain. Kisi usooli masla ke baare mein agar ham ahle usool ki aara maaloom karna chaahen to hamein taqriban tamaam qaabil-e-zikr ahle usool ki aara yakja Irshad al-Fuhood mein mil jaati hain. Ye usloob aur ye khoobi hamein kisi aur kitab mein nahi milti. Iske saath-saath hamein Imam Shawkani ke tafaqqo, baseerat aur wusat-e-malumaat ka eteraaf karna padta hai.

Imam Shawkani Irshad al-Fuhood ke ibtidaaiya mein likhte hain ke unhoon ne ye kitab ahle ilm ke israar par likhi hai, taake fiqhi usooloon aur istilahaat ka tahqiqi jaaiza liya jaae.

Fathul Qadeer al-Jaame Baen Fanni Ar-Riwaaya wad Diraayah Min Ilm at-Tafseer

Imam Shawkani ki ye tafsir-e-zakheem 5 jildoon par mushtamil hai. Ahle ilm ke mashware aur israar par unhoon ne ye tafsir likhi hai. Ye tafsir khud Imam Shawkani ke qaul ke mutaabiq riwayat aur diraayat ki jaame hai aur baqaul Allama Raaghib Tabbakh, Imam Shawkani ne is tafsir mein apne is daawe ko ba-tareeq-e-ahsan nibhaya hai.

Al Fawaaid al-Majmuah Fil-Ahadees al-Mauzuah

Baqaul khud Imam Shawkani ne apni is kitab ki tasneef ke waqt mauzoo ahadees ke bahut se majmuoon ko saamne rakha hai. In ahadees par naqd ke baad kuch ahadees ke mutaalliq bataya hai ke unko mauzoo kehna durust nahi. Unko ziyada se ziyada za'ef ke zumre mein laaya ja sakta hai. Jaisa ke Ibn al-Jauzi رحمه الله ne baqaul Haafiz ibne Hajar رحمه الله tasaahul aur gahflat se baaz sahih ahadees ko bhi apni kitab "*Al Mauzu'at al-Kubra*" mein shaamil kar liya hai. Magar Allama Muhammad bin Jafar al-Kataani (d 1345h), apni kitab "*Ar-Risaala al-Mustarafa*" mein yehi shikwa Maulana Abdul Hai Lucknawi kitab "*Zafar al-Amaani*" ke hawale se Imam Shawkani ke mutaalliq karte hain ke unhoon ne baaz hasan aur sahih ahadees ko bhi mauzoo qaraar de diya hai.

Taaruf-e-Mutarjim

Janab Professor Taiyyab Shaheen Lodhi, qasba Tangwaali, zila Ferozpur mein Khan Dost Muhammad Khan ke ghar December 1940 mein paeda hue. Qiyaam-e-Pakistan ke baad Chak number 1 Tarpai, thaana Makhdoom Rasheed, zila Multan mein muntaqil hogae.

N.A.C. High School jahaniya'n mandi se 1957 mein acche numero'n se Matric paas kiya. Aala taaleem ke liye Government College, Muzzafargarh mein daakhil hue. Magar bawujooh aage taaleem jaari na rakh sake aur taaleem adhoori chod kar ek technician ki haisiyat se Pak fizaaiya mein shaamil ho gae. Pak fizaaiya ki mulaazamat ke dauraan unho'n ne pehle Faazil Arbi aur M.A. Arbi (Punjab Univsersity) imtiyaazi haisiyat se pass kiya. Sargodha mein apni taenaati ke dauran Maulana Muhammad Siddiq Saahab (Darul Hadees) se Dars-e-Nizami ki deegar kutub ke saath-saath kutub-e-hadees padhee'n. 1976 mein Pak fizaiya se subkdosh hone par mahkama taaleem mein ba-haisiyat lecturer Arbi Government College, Shahpur Sadar (zila Sargodha) mein taenaat hue. Aaj-kal Government college Muzzaffargarh mein ba-haisiyat lecturer Arbi kaam kar rahe hain. Unke tahqiqi maqalaat gaahe-gaahe *Tarjuman al-Quran*, Lahore. *Fikr-o-Nazr*, Islamabad mein chapte rehte hain. Neez Faazil-e-Arbi aur M. A. Arbi ke nisaab mein shaamil baaz kutub ka tarjuma kiya, jo Sargodha se shaaya ho chuki hain.

Zer-e-nazar kitab ke alaawa unho'n ne Imam Ibn al-Qaiyyum ki 2 kitabe'n Madaarij as-Saalikeen aur At Tariqah al-Hakimah Fis Siyaasiya ash-Sharaiah ka bhi tarjuma kiya hai. Jo *Idaara Nashar as-Sunnah* ke aashaa-ati program mein shaamil hain.

Muhammad Abdul Munim

9th April, 1984

Khutba-e-Kitaab

الْحَمْدُ لِلَّهِ كَثِيرًا، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ عَبْدِهِ وَرَسُولِهِ خَاتِمِ النَّبِيِّينَ، بُكْرَةً وَأَصِيلًا، وَسَلَّم تَسْلِيمًا ❶ اَمَّا بَعْدُ:

❶ • Al Qaul al-Mufeed mein Imam Shawkani ka khutba darj nahi hai. Is liye ham ne ye mukhtasar sa khutba Imam Ibne Hazam ki mashoor tasneef “*Al-Fasl Fi al-Milal wa al-Ahwa wa an-Nahl*” se naql kiya hai •

Mohaqqiqeen ahle ilm mein se baaz dosto’n ne mujhse farmaaish ki hai ke masla-e-taqleed ❷ par ek maqaala tehreer karu’n. Jis mein taqleed ka tahqiqi jaaiza liya gaya ho. Ke aaya taqleed jaaiz hai ya nahi? Aur us masla ki is tarah tanqeeh-o-tauzeeh karu’n ke uske baad kisi shak-o-shubha ki gunjaish baaqi na rahe. Choonke farmaaish karne waale saahab ek ahem ilmi shakhsiyat hain. Is liye main is maqaale ko munaazara ke usloob par pesh-e-khidmat karta hu’n. Wabillah at-taufeeq.

❶ • Imam Ghazali رحمه الله ne in alfaaz mein taqleed ki taareef ki hai:

التقليد العمل بقول الغير من غير حجة.

“*Taqleed baghair daleel ke kisi qaul ko qubool lene ka naam hai*”. “*Taqleed ilm ka raasta nahi hai, na usool mein, na furoo mein*”. (Al Mustasfa: V2 P387)

Allama Aamdi رحمه الله Taqleed ki taareef is tarah karte hain:

التقليد عبارة عن العمل بقول الغير من غير حجة ملزمة.

“*Taqleed kisi ke qaul ko baghair kisi hujjat ke jo is par amal ko laazim qaraar deti ho, qubool karne se ibarat hai*”. (Al Ahkam Fee Usool al-Ahkam lil Aamdi: V4 P297)

Allama Ibn al-Hamaam At Tahreer mein raqm-taraaz hain:

التقليد العمل بقول الغير من غير حجة.

“*Taqleed baghair kisi daleel ke kisi aise shakhs ke qaul par amal karne ka naam hai, jiska daleel ke zumre naa aata ho*”. (Irshaad al-Fuhoool Ilaa Tahqiq al-Haq Min Ilm al-Usool: P265)

Allama Ibn al-Qaiyyim ne Taqleed ko 3 anwaa mein taqseem karte hue teeno'n ki mazammat ki hai.

❶ Apne aabaa-o-ajdaad ki taqleed karte hue wahee-e-Ilaahi se eraaz karna.

❷ Kisi aise shakhs ki taqleed karna jiske mutaalliq muqallid ko ilm nahi ke wo taqleed kiye jaane ka ahl hai.

❸ Jiski taqleed ki ja rahi hai, uske qaul aur maslak ke khilaaf daleel qaayam ho jaane ke baad bhi uske qaul ki taqleed karna. Is nau¹ aur pehli nau mein farq ye hai ke pehli nau mein lim par tamakkun se qabl taqleed hai. Is nau mein daleel aur hujjat ke zuhoor

¹ T: (نوع) Shaki soorat, hai-at, banaawat [RKT]

ke baad daleel aur ilm ki mukhalifat hai. (Alaam al Muwaqqieen: V4 P168)

Choonke taqleed ke baare mein adm-e-jawaaz ke qaaileen taqleed se manaa karte hain aur jawaaz ke qaaileen taqleed ke jawaaz ka daawa karte hain. Is liye apne daawa ke isbaat¹ ke liye daleel muhaiyya karna daawa karne waalo'n ki zimmedaari hai.

Muqallideen Taqleed ke jawaaz mein darj-e-zel dalaal pesh karte hain.

Muqallideen Ki Pehli Daleel

Allah Ta'ala ka irshad hai:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Lihaaza Tum Ahle Zikr (ahle kitab) Se Poochlo Agar Tum Ilm Nahi Rakhte.
(Surah an-Nah: 43)

Ahel taqleed kehte hain ke is aayat mein Allah Ta'ala ne be-ilm logo'n ko hukm diya hai ke wo apne se ziyada ilm rakhne waalo'n se pooch liya kare'n.

Jawab:

Ye aayat ek khaas sawaal ke jawaab mein waarid hui hai. Jo mahel-e-nazaa² se kharij hai. Jaisa ke is aayat ke siyaaq-o-sabaaq³ se zaahir hai. Imam Ibne Hajar رحمته الله, Baghwi رحمته الله, aur aksar mufasssireen ka qaul hai ke ye aayat mushrikeen ke radd mein naazil hui hai. Kyounke wo Rasool ke bashar hone ka inkaar karte the.

Imam Jalaluddin Suyuti رحمته الله ne apni mashoor tafsir "Ad Dur al-Mansoor" mein is par mufasssal⁴ bahes ki hai. Yehi wo maane hai, jo siyaaq-e-aayat se mustafaad⁵ hota hai. Chunache Allah Ta'ala irshad farmata hai:

¹ T: (اثبات) Saabit karna, suboot pohonchaana, daleel dena [RKT]

² T: (مَحَلُّ نَزَاع) Tanaaza ka muqaam/jagah, jhagde ka muqaam/jagah [RKT]

³ T: (سِيَاقٌ وَسَبَاقٌ) Silsila-e-kalaam, aage-peeche ki ibarat ya kalaam jisse mafhoom mutaiyyan ho [RKT]

⁴ T: (مُفَصَّلٌ) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

⁵ T: (مُسْتَفَادٌ) Jo haasil ho ya nikle [RKT]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

Aur Ham Ne Aapse Pehle Bhi Mard Hi (nabi) Bheje The, Ham Unki Taraf Wahee Karte The, Lihaaza Tum Ahle Zikr (ahle kitab) Se Poochlo Agar Tum Ilm Nahi Rakhte. (Surah an-Nah: 43)

Allah ka irshad hai:

اَكُنْ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَا اِلَى رَجُلٍ مِنْهُمْ .

Kya Logo'n Ke Liye Ye Taajjub (ki baat) Hai Ke Ham Ne Un Mein Se Ek Aadmi Ki Taraf Wahee Bheji. (Surah Yunus: 2)

Allah ka irshad hai:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۖ

Aur Aapse Pehle Ham Ne Mard Hi (rasool bana kar) Bheje, Unki Taraf Ham Wahee Karte The (aur) Wo Bastiyo'n Ke Rehne Waalo'n Mein Se The. (Surah Yusuf: 109)

Agar farz kar liya jaae ke ﴿أَهْلَ الذِّكْرِ﴾ 'Ahle Zikr' se poochna umoomiyat ka haamil¹ hai, to phir bhi ye cheez waazeh hai ke sirf 'Ahle Zikr' se poochne ka hukm diya gaya hai aur zikr se muraad Kitabullah aur Muhammad-ur-Rasool Allah ﷺ ki sunnat hai. In do (2) ke alaawa kisi teesri cheez ka naam nahi. Aur mera khayal hai is amr² kisi ko ikhtilaaf nahi. Kyounke shariyat-e-mutahhara ya to Allah Ta'ala ki taraf se hai jo Quran-e-Majeed ki soorat mein hamare paas maujood hai. Ya Rasool Allah ﷺ ki taraf se hai jo Quran-e-Majeed ki soorat mein hamare paas maujood hai.

Ya Rasool Allah ﷺ ki taraf se hai aur ye hai sunnat-e-mutahhara. Teesri koi hasti aisi nahi jisko tashree'³ ka haq haasil ho. Jab ye cheez tasleem karli gai, ke hame'n sirf Kitab-o-Sunnat ka ilm rakhne waalo'n se poochna chaahiye to ye aayat muqallideen ke haq mein nahi, balke unke khilaaf daleel hai. Kyounke is aayat se muraad ye hai ke wo Ahle Zikr se

¹ T: (حامل) Koi cheez ya sifat ka rakhne waala, koi khusoosiyat rakhne waala [RKT]

² T: (أمر) Maamla, masla, baat, hukum [RKT]

³ T: (تشریع) Shariyat ki tableegh-o-ishaa-at, qaanoon-saazi, shariyat [RKT]

pooche'n aur unka jawab ye hoga. Allah Ta'ala ne is baare mein ye farmaya hai aur Rasool Allah ﷺ ka ye irshad hai. Aur saail us jawab ke mutaabiq amal kare'n, lekin muqallideen ke mauqif aur istidlaal ke khilaaf hai. Muqallideen to is aayat-e-karima se apne maslak-e-taqleed aur rijaal¹ ki aara se deen akhaz² karne ke mazhab par daleel laate hain. Wo rijaal se unki aara aur daleel talab nahi karte, yehi taqleed hai. Isi bina par wo taqleed ki taareef is tarah karte hain.

“Ghair ke qaul ko us par daleel talab kiye baghair qubool kar lena taqleed kehlaata hai”. Masla-e-Taqleed ka lab-e-lubaab³ ye hai ke muqallid Kitabullah aur Rasool Allah ﷺ ki sunnat ke mutaalliq sawaal nahi karta. Balke wo apne Imam ke mazhab ke mutaalliq poochta hai. Agar wo apne Imam ke mazhab aur raae se hat kar ye sawaal kare ke Quran-o-Sunnat ka is baare mein kya hukm hai to wo muqallid nahi rahega. Is haqiqat ko har muqallid tasleem karta hai aur kisi ko usse inkaar nahi.

Jab ye usool tae paa-gaya ke muqallid jab bhi ahle zikr se Kitab-o-Sunnat ke mutaalliq sawaal karega to wo muqallid nahi rahega. To aapko maaloom ho gaya ke ye cheez tasleem kar lene ke bawujood ke sawaal kisi khaas cheez ke mutaalliq nahi. Jis par siyaaq-o-sabaaq dalaalat karta hai. Balke muqallideen ke zo'm⁴ ke mutaabiq tamaam umoor-e-sharaiyya ke mutaalliq hai. Ye aayat muqallideen ka maqsad poora nahi karti.

Muqallideen Ki Doosri Daleel

Zakhmi shakhs waali hadees mein Rasool Allah ﷺ ne farmaya:

أَلَا سَأَلُوا إِذْ لَمْ يَعْلَمُوا؛ فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ.

“Jab unko ilm nahi tha to unho'n ne kyon na poocha, la-ilm ka ilaaj poochna hai.”. (Musnad Ahmad, Abu Dawood, Ibne Majah, Sunan Darmi, Bayhaqi, Haakim, Daraqutni, Ibne Khuzaima, Ibne Hibban aur Ibn al-Jarood)

¹ T: (رجال) Log, yahan muraad hai, ulama, fuqaha, aimma waghaera [RSB]

² T: (أَخَذَ) Haasil karne ya lene ka amal, husool [RKT]

³ T: (لَبَّ لُبَاب) Khulaasa, asal maqsad, khulase ka khulaasa, conclusion [RKT]

⁴ T: (زُعم) Apne faasid khayaal/gumaan/wahem [RSB]

Isi tarah mazdoor waali hadees mein aata hai ke ye mazdoor apne maalik ki biwi se zina kar baitha to uske baap ne kaha: “*Maine ahle ilm se is masla ke mutaalliq poocha hai, unho’n ne jawab diya ke mere bete ko 100 kode lagaae jaaenge aur is aurat ko sangsaar kiya jaaega*”. ❶ Aur ye hadees sahih hai.

❶ • Is hadees ko taqriban tamaam mohaddiseen ne Hazrat Abu Huraira رضي الله عنه aur Zaid bin Khalid رضي الله عنه ke hawaale se naql kiya hai. Waaqia ki tafseel ye hai. Araab¹ mein se ek shakhs ne Rasool Allah ﷺ ki khidmat mein haazir ho kar arz ki: “*Ya Rasool Allah ﷺ main aapko Khuda ki qasam dila kar kehta hu’n ke Aap ﷺ mere maamle mein Kitabullah ke mutabiq faisla keejiye*”. Uske mukhalif ne jo usse ziyada samajhdaar tha, kaha: “*Haa’n! Aap hamare darmiyan Kitabullah ke mutabiq faisla keejiye aur mujhe baat karne ki ijaazat deejiye*”.

Aap ﷺ ne farmaya: “*Kaho!*” Us shakhs ne arz ki: “*Mera beta iske paas naukar tha, wo iski biwi se zina kar baitha. Mujhe bataya gaya ke mere bete ko rajm kar diya jaaega. Maine us shakhs ko fidya mein 100 bakriya’n aur ek laundi dedi, phir maine ahle ilm se poocha to unho’n ne mujhe batlaaya ke mere bete ko 100 kode lagenge aur use 1 saal ke liye jila-watan² kar diya jaaega aur us aurat ko rajm kar diya jaaega*”.

Rasool Allah ﷺ ne farmaya: “*Us zaat ki qasam jiske qabza-e-qudrat mein meri jaan hai, tumhare darmiyan Kitabullah ke mutabiq faisla karunga. Ye laundi aur bakriya’n tumhe’n lautaaai jaati hain. Tere bete ko 100 kode aur 1 saal ki jila-watani. Aye Unais! Kal us aurat ke paas jao, agar wo zina ka eteraaf karle to use rajm kardo*”.

Chunache us aurat ne eteraaf kar liya aur Rasool Allah ﷺ ne use rajm karne ka hukm de diya. Ajeeb baat hai ke muqallideen Taqleed par to is hadees se istidlaal karte hain, magar jila-watani ke zimn mein ise khabar-e-waahid keh kar radd kar dete hain. •

Muqallideen is waaqia se ye istidlaal karte hain ke us shakhs par apne se ziyada ilm rakhne waale ki taqleed karne ki wajah se nakeer³ nahi ki gai. Is liye Taqleed jaaiz hai.

Jawab:

Zakhmi shakhs waali hadees mein Rasool Allah ﷺ ne unko ye hukm nahi diya tha ke wo rijaal ki aara ke mutaalliq sawaal kare’n, balke unko ye hukm diya tha ke Quran-o-Sunnat ke saabit-shuda sharai hukm ke mutaalliq pooche’n. Aapne unko mahez is bina par badd-dua di thi ke unho’n ne baghair ilm ke fatwa diya tha. Aap ﷺ ke alfaaz ye hain:

¹ T: (أعراب) Mulk-e-arab ke baashinde [RKT]

² T: (جلا وطن) Des se nikaalna, shahr-badar karna, watan se nikaalna [RKT]

³ T: (نكير) Eteraaz, inkaar, tardeed, nafi, radd [RKT]

“Allah Ta’ala unko halaak kare, unho’n ne isko qatl kar diya”. Choonke unho’n ne apni raae se fatwa diya tha. Is liye ye hadees unke haq mein daleel nahi hai, balke unke khilaaf hujjat hai. Ye hadees do (2) umoor par mushtamil hai.

Awwal: Rasool Allah ﷺ ne unko hidayat farmaai ke wo us hukm ke mutaalliq sawaal kiya kare’n jo daleel se saabit ho.

Saani: Aap ﷺ ne is bina par unki mazammat farmaai ke unho’n ne apni raae par etemaad karte hue uske mutaabiq fatwa diya aur ye haqiqat har ahle ilm ko maaloom hai ke “sawal karne” ka hukm agarche mutlaq hai. Taaham isse muraad sirf ye hai ke sirf Aap ﷺ se poocha jaae ya us shakhs se poocha jaae, jisne uska hukm Aap ﷺ se maaloom kiya ho. Aur jaisa ke aapko sabiq sutoor¹ mein maaloom ho chuka hai ke muqallid ko muqallid sirf usi waqt kaha jaata hai, jab wo kisi masla ke hukm ki daleel nahi poochta. Agar wo daleel ka mutaalaba karta hai to use muqallid nahi kaha ja sakta. Ab is hadees se taqleed ke jawaaz par kaise istidlaal kiya ja sakta hai? Kya koi aqalmand shakhs kisi cheez ke suboot mein koi aisi daleel pesh karega jo uski madad² ki bajae nafi karti ho. Jo uski sehat par daleel hone ki bajae uske faasid hone par dalalat karti ho.

Aye giroh-e-muqallideen ham aapse sirf usi cheez ka mutaalaba karte hain, jis par khud aap ki apni daleel dalaalat karti hai. Ham aap se sirf ye kehte hain ke aap ahle zikr se “Zikr” yaane Kitab-o-Sunnat ke mutaalliq sawaal karenge. Ke rijaal ki aara aur qeel-o-qaal ko chod kar Kitab-o-Sunnat par amal-paera ho’n. Ham aapse yehi cheez kehte hain jo Rasool Allah ﷺ ne kahi thi, ke Aap poochte kyon nahi, kyonke aajiz-o-be-ilm ki shifa to Quran-o-Sunnat ke hukm ke mutaalliq sawaal karne mein hai.

Iski shifa is sawaal mein nahi ke falaa’n ki raae kya hai aur falaa’n ka mazhab kya hai. Agar aap usse mahez uski raae poochenge to fatwa dene waala aapko halaakat mein daal dega. Jaisa ke Rasool Allah ﷺ ne aise hi muftiyo’n ke mutaalliq farmaya:

¹ T: Oopar maujood satr (lines) mein [RSB]

² T: I’ve used this word because in pdf file this word was not complete/misprint [RSB]

“Allah Ta’ala unko halaak kare, unho’n ne isko qatl kar diya”.

Raha mazdoor waale waaqia mein mazdoor ka sawaal to usne ahle ilm Sahaba Kiraam رضي الله عنهم se sirf Kitab-o-Sunnat ka hukm poocha tha. Usne unse unki apni raae ya apna mazhab nahi poocha tha aur ye haqiqat har saahib-e-ilm ko maaloom hai. Ham muqallid se sirf yehi mutaalaba karte hain ke wo us mazdoor ke baap ki nahj par sawaal kare aur jis cheez par aisi daleel qaayam ho, jo is aalim-e-masool¹ ne riwayat ki ho, isi ko raah-e-amal banaale. Magar haqiqat ye hai ke muqallid apne dil mein ye tahiyya kiye hue hota hai ke wo apne imam ki riwayat poochne ki bajaaye uski raae poochega. Tab muqallid ka ye istidlaal uske haq mein daleel muhaiyya karne ki bajaaye uske khilaaf hujjat hai. ‘والله المستعان’.

Muqallideen Ki Teesri Daleel

Hazrat Abu Bakr Siddiq رضي الله عنه ne kalaala² ke baare mein farmayat tha: *“Main is baare mein faisla karta hu’n agar ye sahih hai to Allah Ta’ala ki taraf se hai, agar ghalat hai to meri apni taraf se aur shaitaan ki taraf se hai. Allah Ta’ala isse bari hai, kalaala maiyyat ke bete aur baap ke siwa doosre wurasa ko kaha jaata hai”.*

Hazrat Umar رضي الله عنه kaha karte the: *“Mujhe Abu Bakr رضي الله عنه ki mukhalifat karte hue Allah Ta’ala se haya aati hai”.* Ye baat bhi saabit hai ke Hazrat Umar رضي الله عنه, Hazrat Abu Bakr رضي الله عنه se kaha karte the: *“Hamari raae aapki raae ke taabe hai”.*

Ye baat bhi paaya-e-sehat ko pohonchi hui hai ke Hazrat Abdullah bin Masood رضي الله عنه, Hazrat Umar رضي الله عنه ki raae par amal kiya karte the. ①

① • Ibne Hazam رحمته الله raqm-taraaz hain ke ye baat bilkul ghalat hai, kyouнке Hazrat Umar رضي الله عنه aur Hazrat Abdullah bin Masood رضي الله عنه ke ikhtilafaat mashoor hain (Al Ahkam Fee Usool al-Ahkam: P1037) Iske baad Ibne Hajar رحمته الله ne chand ikhtilafaat naql bhi kiye hain •

¹ T: (مُسْتَوَل) Jis se sawaal mutaalba kiya jaae, jawaab-dah, zimmedaar [RKT]

² T: (كَلَالَة) Wo shakhs jiske waalid aur aulaad na ho, wo shakhs jiske waariso'n mein baap, daada, beta, beti aur pota, poti na ho [RKT]

Ye bhi saabit hai ke Imama Sha'bi رحمہ اللہ kaha karte the: “*Rasool Allah ﷺ ke 6 Sahaba Kiraam رحمہم اللہ logo’n ko fatwa diya karte the, Abdullah bin Masood رحمہ اللہ, Umar bin Khattab رحمہ اللہ, Ali bin Abi Taalib رحمہ اللہ, Zaid bin Saabit رحمہ اللہ, Ubai bin Kaab رحمہ اللہ aur Abu Musa al-Ashari رحمہ اللہ. In mein se 3 baaqi ke 3 ke muqaable mein apne qaul ko chod diya karte the*”.

“Abdullah bin Masood رحمہ اللہ Hazrat Umar رحمہ اللہ ke qaul ke muqaable mein apna qaul chod dete the, Abu Musa Ashari رحمہ اللہ Hazrat Ali رحمہ اللہ ke muqaable mein apni raae ko tark kar diya karte the. Aur Zaid bin Saabit رحمہ اللہ Hazrat Ubai bin Kaab رحمہ اللہ ke qaul ke saamne apne qaul se rujoo kar liya karte the”.

② • Ibne Hazam رحمہ اللہ kehte hain ke is asar ki sanad mein Jaabir Jofi hai, jo Kazzaab hai. Lihaaza is asar se istidlaal karna sahih nahi (Al Ahkam Fee Usool al-Ahkam: P1044).

Jawab:

Ye jo Hazrat Umar رحمہ اللہ ke baare mein riwayat kiya jaata hai ke unhe’n Hazrat Abu Bakr رحمہ اللہ ki mukhalifat karte hue sharam aati thi, iske saath saath unko ye bhi eteraaf tha ke Hazrat Abu Bakr رحمہ اللہ se khata ka imkaan hai. Neez ye ke Hazrat Abu Bakr رحمہ اللہ ki tamaam baate’n sawaab par mabni¹ aur khata se maamoon² nahi hain.

Agarche hamare is daawa par koi zaahiri suboot nahi hai, taaham is par wo riwayat dalaalat karti hain jo Hazrat Umar رحمہ اللہ ke baare mein marwi hain ke unho’n ne bahut se masaail mein Hazrat Abu Bakr رحمہ اللہ se ikhtilaaf ka izhaar kiya hai. ① Masalan:

① • In tamaam ikhtilafaat ko Ibne Hazam ne Al Ahkam Fee Usool al-Ahkam: P1042 par naql kiya hai •

① Ahle Irtidaad³ ke qaidiyo’n ke baare mein Hazrat Umar رحمہ اللہ ne Hazrat Abu Bakr رحمہ اللہ ki raae se ikhtilaaf hai.

¹ T: (مَبْنِي بِرِ صَوَاب) Sahih buniyaad par qaayam, durust tariqe se banaya gaya [RSB]

² T: (مَأْمُون) mehfooz, be-khauf, khatre se baahar, aman mein [RKT]

³ T: (إِثْتِدَاد) Islam ke baad kufr, murtad hona [RKT]

② Maftoooha arzi¹ ki taqseem ke zimn mein Hazrat Umar رضي الله عنه ne Hazrat Abu Bakr رضي الله عنه se ikhtilaaf kiya. Hazrat Umar رضي الله عنه ki raae thi ke un zameeno'n ko taqseem na kiya jaae.

③ Wazaaif² ke silsile mein Hazrat Abu Bakr رضي الله عنه ki Hazrat Umar رضي الله عنه ne mukhalifat ki. Hazrat Abu Bakr رضي الله عنه wazaaif ke baare mein tamaam musalmano mein masawaat ke qaayal the. Magar Hazrat Umar رضي الله عنه unke darmiyaan mufaazalat (مُفَاَصَلَت)³ ke qaayal the.

④ Janashini ke baare mein Hazrat Umar رضي الله عنه ne Hazrat Abu Bakr رضي الله عنه ke tarz-e-amal se mukhtalif tarz-e-amal ikhtiyaar kiya. Hazrat Abu Bakr رضي الله عنه ne Hazrat Umar رضي الله عنه ko apna janasheen muqarrar kiya. Magar Hazrat Umar رضي الله عنه ne apni wafaat par kisi ek shakhs ko apna janasheen muqarrar karne ki bajae us maamle ko shoora par chod diya aur kaha: *“Agar main kisi ko apna janasheen muqarrar karta hu’n to Hazrat Abu Bakr رضي الله عنه ne bhi apna janasheen muqarrar kiya tha aur agar janasheen muqarrar nahi karta to Rasool Allah ﷺ ne bhi apna janasheen muqarrar nahi farmaya tha”*. Abdullah bin Umar رضي الله عنه kehte hain: *“Jab Hazrat Umar رضي الله عنه ne Rasool Allah ﷺ ka zikr kiya to mujhe yaqeen ho gaya ke wo Aap ﷺ ke barabar kisi ko khada nahi karenge aur wo kisi ko apni janasheen muqarrar nahi karenge”*.

⑤ Hazrat Umar رضي الله عنه wiraasat mein bhaiyo'n ki maeeyat⁴ mein daada ke hisse ke baare mein bhi Hazrat Abu Bakr رضي الله عنه se ikhtilaaf kiya.

Agar Hazrat Umar رضي الله عنه ke qaul: *“Mujhe kalaala ke masla mein Hazrat Abu Bakr رضي الله عنه ki mukhalifat karte hue haya aati hai”*, se muraad wohi hai jo wo lete hain to iski mutanaaqiz⁵ wo tamaam riwayaat hain. Jin mein nihayat sehat ke saath saabit hai ke unho'n ne Hazrat Abu Bakr رضي الله عنه se ikhtilaaf kiya. Hazrat Umar رضي الله عنه ke us ikhtilaaf ke baare mein hamara bhi wohi jawab hai.

¹ T: Wo zameen jise musalmano ne fatah kiya ho [RSB]

² T: (وُضَائِف) Bait-ul-maal se di jaane wali raqm, wazifa [RKT]

³ T: Tarjeeh dena, behtar ko chunna, ya 2 cheezo'n mein farq karke 1 ko fauqiyat dena [RSB]

⁴ T: (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [RKT]

⁵ T: (مُتَنَاقِض) Ek-doesre ki zidd, mukhaalif, contrary, incompatible [RKT]

Iski tauzeeh is tarah hai ke jab muqallideen kehte hain ke in masaa'il mein Hazrat Abdullah bin Masood رضي الله عنه ne ijtihaad kiya jo Hazrat Abu Bakr Siddiq رضي الله عنه ke ijtihaad ke khilaaf tha. To hamara jawab bhi yehi hai ke us masle mein Hazrat Umar Farooq رضي الله عنه ne Hazrat Abu Bakr Siddiq رضي الله عنه ki muwaafaqat ki. Kyou nke unka ijtihaad Hazrat Abu Bakr Siddiq رضي الله عنه ke ijtihaad ke muwaafiq tha. Ye muwaafaqat taqleed par mabni nahi thi. Neez ye bhi saabit hai ke Hazrat Umar Farooq رضي الله عنه ne apni wafaat ke waqt is baat ka eteraaf karte hue ke wo kalaala ke masla ko samajh nahi sake, iqraar kiya ke unho'n ne kalaala mein koi faisla nahi kiya. Agar ye muwaafaqat taqleed ki bina par hoti hai to wo kabhi ye iqraar na karte ke wo kalaala ke baare mein koi faisla nahi kar paae aur wo kabhi ye eteraaf na karte ke unhe'n is masla ki samajh nahi aai.

Note¹

“Ham tumhare maal maweshi aur hathiyaar cheen lenge. Ham ne jo kuch tumse cheena hai wo maal-e-ghanimat hoga aur jo kuch tum ne ham se cheena hai use waapas lautaoge. Tum hamare maqtoolo'n ki diyyat² adaa karoge. Tumhare maqtool jahannam-wisaal³ hue, ham unki diyyat adaa nahi karenge. Tum aise log bankar rahoge, jo mutee-e-farman⁴ aur riaaya ban kar rehte hain. Yaha'n tak ke Allah Ta'ala, Khalifa-e-Rasool aur muhajireen par aisa amr zaahir karde jo tumhare uzr ko sahih saabit kar sake”.

Hazrat Abu Bakr Siddiq رضي الله عنه ne ye cheez shoora ke saamne pesh ki. Hazrat Umar Farooq رضي الله عنه ne uth kar kaha: *“Aapne apni raae ka izhaar kiya hai. Ab ham aapke saamne apni aara ka izhaar karenge. Aapne jo jila-watan karne waali jung aur ruswa karne waali sulah ka zikr kiya hai, ye aapne bahut acchi baat ki hai. Aapne jo kaha hai ke tum hamare maqtoolo'n ki diyyat adaa karoge aur tumhare maqtool jahannam-raseed hue. Hamare shohada ne Allah Ta'ala ki raah mein jihad kiya aur Allah Ta'ala ki raah mein jaam-e-shahaadat nosh kiya aur Allah Ta'ala*

¹ T: Asal urdu kitab ki jo bhi pdf online available hai us mein Page 32 aur Page 33 maujood nahi, yahan uske baad waale page, yaane page 33 se continuation hai [RSB]

² T: (دِيَّت) Wo raqm ya shae jo khoon-bahaa ke taur par maqtool ke waariso'n ko di jaae [RKT]

³ T: Jahannam mein daakhil hona [RSB]

⁴ T: (مُطِيع) Itaa-at karne waala, maa-tahat, farmabardaar [RKT]

ke zimme unka ajr hai". Tamaam musalmano ne Hazrat Umar رضي الله عنه ki taa'eed ki. (Neel al-Autaar: V7 P28; ba-hawaala Bukhari Mustaqraj Barqaani; Bayhaqi)

Ye hadees to unke mauqif ko radd karti hai, kyonke hadees se zaahir hota hai ke Hazrat Umar Farooq رضي الله عنه ne Hazrat Abu Bakr Siddiq رضي الله عنه ke faisle ke kuch hisse se ittifaq kiya aur kuch hisse se ikhtilaaf kiya. Hadees ki baaz riwayaat mein ye alfaaz bhi waarid hain. Aap aapni raae ka izhaar kar diya. Hamari raae aapki raae ke taabe hai. Is mein koi shak nahi ke Hazrat Abu Bakr Siddiq رضي الله عنه ke tamaam faisle ya uske kuch hisse se ittifaq karna kisi tarah bhi taqleed nahi. Balke Hazrat Abu Bakr Siddiq رضي الله عنه ne Banu Asad aur Ghatafaan ke baare mein jis raae ka izhaar kiya tha. Hazrat Umar Farooq رضي الله عنه ne usko sawaab¹ qaraar diya. Us mauqif ko taqleed nahi kaha jaata.

Neez basa-auqaat ye bhi hota hai ke ameer ki itaa-at mein ikhlaas ke maqsad se uski raae se ikhtilaaf hone ke bawujood sukoot² ikhtiyaar kiya jaata hai. Kyonke Rasool Allah ﷺ ne itaa-at-e-ameer ki taakeed farmaai hai aur usse ikhtilaaf karne se mana kiya hai. Albatta ye itaa-at-e-ameer tadbeer-e-jung³ waghaira mein hai. Masaail-e-deen mein nahi aur agar Hazrat Umar Farooq رضي الله عنه ne kuch hisse se ittifaq kiya hai, to wo talab-e-ittiba ki khaatir.

Bil-jumla⁴ jo koi jawaaz-e-taqleed ke masla mein is qism ki ahadees se istidlaal karta hai uska istidlaal bechaare muqallideen ke liye mahez tasalli hai. Jo unke liye faaedamand nahi.

Muqallideen Ki Paachwee'n Daleel

Taqleed ke qaaileen ye daleel bhi dete hain ke Hazrat Abdullah bin Masood رضي الله عنه ne Hazrat Umar Farooq رضي الله عنه ke qaul ki muwaafaqat ki aur use ikhtiyaar kar liya aur unho'n ne un 6 Sahaba Kiraam رضي الله عنهم ka zikr bhi kiya hai, jin mein kuch apni raae ko chod kar doosre ki raae ko ikhtiyaar kar liya karte the.

¹ T: (ضواب) Durust tariqa, durust baat, nek ya munsifaana fe'l [Urduinc]

² T: (سکوت) Khamoshi ikhtiyaar ki [RSB]

³ T: (تدبير جنگ) Jungi mansooba-bandi, jungi chaal, warfare tacticks [RSB]

⁴ T: (بِالْجُمْلَةِ) Mukhtasar ye ke, al-haasil, khulaasa, aakhir-kaar [RKT]

Jawab:

Ye koi nai aur taajjub ki baat nahi. Aksar umoor mein ek saahib-e-ilm ko doosre saahib-e-ilm se ittifaaq hota hai. Bahut kam masaail aise hote hain jin mein wo ek doosre se ikhtilaaf karte hain. Khaas taur par jabke ijtihaad ke aala maraabit par faaez ho'n. Tab un mein ikhtilaaf bahut hi kam paaya jaata hai.

Neez ahle ilm zikr karte hain ke Hazrat Abdullah bin Masood رضي الله عنه ne 100 ke lag-bhag masaail mein Hazrat Umar Farooq رضي الله عنه se ikhtilaaf kiya hai. Sirf 4 masle aise hain jin mein unho'n ne ittifaaq kiya hai. Ab bataaiye ke is mein taqleed kahan hai? Aur is qism ke aqwaal se istidlaal karna kahan tak durust hai! Yehi haqiqat deegar 6 Sahaba Kiraam رضي الله عنهم ke ek doosre ke qaul ki taraf rujoo karne ki hai. Usko muwaafaqat kaha jaaega. Ye taqleed nahi hai. Sahaba Kiraam رضي الله عنهم ko jab kisi sunnat ka ilm ho jaata tha to wo use kisi ke qaul ke muqaable mein tark nahi karte the. Khwaah kitna hi bada kyun na ho.

Balke wo sunnat ko nihayat mazbooti se pakad lete the. Aur rijaal ki aara ko utha kar diwaar par phenk dete the. Is mein in muqallideen ke liye kahan daleel hai, jo apne imam ki raae ke muqaable mein Quran-o-Sunnat ki taraf bhi iltifaat nahi karte. Wo apne imam ke qaul ki hargiz mukhalifat nahi karte. Khwaah uske muqaable mein sunnat-e-mutawatira kyun na ho. Neez Sahaba Kiraam رضي الله عنهم ka apni raae ko chod kar deegar Sahaba Kiraam رضي الله عنهم ki taraf rujoo karna ziyada-tar raae mein nahi, balke riwayat mein hota tha. Kyounke kisi wajah se us Sahabi ko us riwayat ka ziyada ilm hota tha, jiski taraf rujoo kiya jaata tha.

Jo log Sahaba Kiraam رضي الله عنهم ke ahwaal se maarifat¹ rakhte hain wo is haqiqat ko khoob jaante hain. Rahi mujarrad² aara jo mabni bar-khata³ hain. Akaabir Sahaba Kiraam رضي الله عنهم ne unki ittiba se mana kiya hai. Aur aisi hi ittiba se nafrat dilaai hai jaisa ke iska kuch bayan *In Sha Allah* aainda sutoor mein aage. Sahaba Kiraam رضي الله عنهم sirf us waqt raae ki taraf rujoo kiya karte the, jab unhe'n Quran-o-Sunnat se koi daleel na milti. Pesh aane

¹ T: (مَعْرِفَت) Shanaakht, pehchaan, waaqfiyat [RKT]

² T: (مُجَرَّد) Sirf, mahez, akela, tanha [RKT]

³ T: (مَبْنَىٰ بِرَ خَطَا) Ghalati par mabni, jiski buniyaad hi ghalat ho [RSB]

waale masla mein waqt ki tangi ki bina par aapas mein mashwara aur talab-o-justaju ke baghair koi faisla na kar paate. Iske bawujood wo raae se faisla karte waqt bahut ghabraate the. Wo jamat ki raae ke muqaable mein apne tafarrud¹ ko pasand nahi karte the. Ek dafa Abu Obaida al-Salmani رضي الله عنه ne Hazrat Ali رضي الله عنه se arz ki: *“Jamat ki maeeyat mein aapki raae hame’n aapki munfarid raae ziyada mehboob hai”*.

Muqallideen Ki Chatthi (6th) Daleel

Taqleed ke qaaileen Rasool Allah ﷺ ki us hadees se bhi istidlaal karte hain. Jo Abu Dawood, Tirmizi aur Ibne Majah mein Hazrat Ibraaz bin Saariya رضي الله عنه ke hawaale se sahih sanad ke saath karte hain ke Rasool Allah ﷺ ne farmaya: *“Tum mere baad meri sunnat aur mere hidayat-yaafta Khulafa-e-Rashideen ki sunnat ko laazim pakdo”*.

Neez wo is sahih hadees se bhi istidlaal karte hain jise ashaab-e-sunan² ne Huzaifa bin Yamaan رضي الله عنه ke waaste se riwayat kiya hai. Rasool Allah ﷺ ne farmaya: *“Mere baad Hazrat Abu Bakr Siddiq رضي الله عنه aur Hazrat Umar Farooq رضي الله عنه ki iqtida³ karo”*.

Jawab:

Rasool Allah ﷺ ke baad Khulafa-e-Rashideen ki sunnat par amal karna Aap ﷺ ke hukm ki bina par hai. Khulafa-e-Rashideen ke amal ko ikhtiyaar karna aur unke fe’l⁴ ki iqtida karna mahez is bina par hai ke Rasool Allah ﷺ ne Khulafa-e-Rashideen رضي الله عنهم ki sunnat ko ikhtiyaar karne aur Hazrat Umar Farooq رضي الله عنه ke fe’l ki iqtida ka hukm diya hai. Aap ﷺ ne poori ummat mein se kisi aalim ke fe’l ko sunnat banana aur us par amal karne ka hukm nahi diya aur na mujtahideen-e-ummat mein se kisi mujtahid ki raae ki paerawi ka hukm diya hai.

Haasil-e-bahes ye hai ke ham Hazrat Abu Bakr Siddiq رضي الله عنه aur Hazrat Umar Farooq رضي الله عنه ki iqtida aur deegar Khulafa-e-Rashideen رضي الله عنهم ki sunnat ki paerawi sirf Rasool Allah ﷺ ki itaa-at mein karte hain. Lihaaza

¹ T: (تَفَرُّد) Infiraadiyat, oneness [RKT]

² T: Imam Abu Dawood, Imam Tirmizi, Imam Nasai, Imam Ibne Majah waghaira [RSB]

³ T: (اِقْتِدَا) Paerawi, (kisi ke naqsh-e-qadam par chalna [RKT])

⁴ T: (فِعْل) Kaam, amal [RKT]

ye baat sahih nahi ke aap us cheez se jis mein nass waarid hui hai. Us cheez par istidlaal kare'n, jis mein nass waarid nahi hui.

Kya aap samajhte hain ke Rasool Allah ﷺ ne ye farmaya: Tum mere baad Abu Hanifa رحمته الله, Shafai رحمته الله, Maalik رحمته الله aur Ahmad bin Hambal رحمته الله ki sunnat ko laazim padko?

Agar aap ye kehte hain ke ham aimma-e-mazaahib ko un Khulafa-e-Rashideen رضي الله عنهم par qiyaas karte hain to uska jawab ye hai ke SubhanAllah! Aap us muqaam-e-buland par kaise pohonch sakte hain. Rasool Allah ﷺ ne Khulafa-e-Rashideen رضي الله عنهم aur unki sunnat ke ittiba ko kisi aise amr-e-khaas ki wajah se khud apni ittiba qaraar diya hai, jo unke alaawa kisi aur mein muntaqil nahi ho sakta. Agar Khulafa-e-Rashideen رضي الله عنهم ke saath deegar logo'n ka ilhaaq¹ jaaiz hai. To sohbat-e-rasool aur ilm mein unka ilhaaq aise logo'n par muqaddam hota, jo kisi bhi khoobi mein unse ishtiraak nahi rakhte hain. Balke un mein aur aise logo'n mein wohi nisbat hoti jo suraiyya² aur tahat as-surra³ mein hoti hai.

Agar ye ausaaf aur ye khoobiya'n sirf Khulafa-e-Rashideen رضي الله عنهم hi tak mehdood na hotee'n to Rasool Allah ﷺ tamaam Sahaba Kiraam رضي الله عنهم mein se sirf Khulafa-e-Rashideen رضي الله عنهم ko isse makhsoos na karte. In heelo'n, bahaano'n ko chod kar jin se insaaf ibaa⁴ karta hai. Kaash aap is daleel ki bina par Khulafa-e-Rashideen رضي الله عنهم hi ki taqleed karte ya aap unke un aqwaal hi ki taqleed karte.

Jo aapke aimma ke qaul ke mutaabiq sehat se manqool hain. Lekin aapne ye bhi na kiya aur aqwaal ko utha kar diwaar ke paar phenk diya, jo aapke imam ki raae ke khilaaf the. Is khuli haqiqat ka inkaar sirf wohi shakhs kar sakta hai jiska dil inaad⁵ aur dushmani se labrez hai. Balke aapne to apne matboo⁶ ke qaul ke muqaable mein Kitabullah ki sareeh

¹ T: (إلحاق) milna, mil jaana, mila dena [RSB]

² T: (قُرْبًا) Ye aasmaan mein maujood mashoor 7 sitaaro'n ka giroh hai jise angrezi mein pleades kehte hain, yahan oonchaai, bulandi aur doori muraad hai [RSB]

³ T: Naaf ke neeche [RSB]

⁴ T: (إيا) Hukm maanne se inkaar karna, nafarmaani, disobedience [RKT]

⁵ T: (عدا) Dushmani, adaawat, ladaai [FL]

⁶ T: (مَتْبُوع) Jiski paerawi ki jaae, peshwa, haakim, sardaar [RKT]

nusoos aur Sunan-e-Mutawaatir ko bhi thukra diya. Aye Ahle Taqleed! Agar aapko is haqiqat ka inkaar hai to ye hain aapki kitabe'n hame'n bataiye ke aap kaunse ulama ki ittiba karte hain. Taake ham bhi un kitabo'n mein se un haqaaq ko aapke saamne laae'n jinka ham ne zikr kiya hai.

Muqallideen Ki Saatwee'n Daleel:

Taqleed ke qaaileen Rasool Allah ﷺ ke is qaul se bhi istidlaal karte hain. Aap ﷺ ne farmaya: *"Mere Sahaba sitaaro'n ki maanind hain, un mein se jiski bhi paerawi karoge hidaayat paaoge"*.

Jawab:

Ye hadees mutaaddid sanado'n se Hazrat Jaabir رضي الله عنه aur Hazrat Abdullah bin Umar رضي الله عنه se riwayat ki gai hai. Magar aimma-e-jarh-o-taadeel ne tasreeh ki hai ke ye hadees kisi sanad se sahih nahi. Balke ye hadees Rasool Allah ﷺ se saabit hi nahi. Is par ulama-e-hadees ne kaafi-o-shaafi¹ bahes ki hai. Jo koi iski sanad par bahes ka mutaala-a karna chaahta hai aur un sanado'n ke zoaf ki wujuhaat maaloom karna chaahta hai to ye maqsad is fan par kisi kitab ke mutaala-a se haasil ho sakta hai. ①

① • Imam Ibne Hazam رحمه الله is hadees ko Ali bin Umar bin Ahmad ad Daraqutni, Sana al-Qaazi Ahmad Kaamil bin Kaamil Khalf Sana Abdullah bin Rooh, Sana Salam bin Sulaiman Sana al-Haaris bin Ghaiseen an Al Amash an Abi Sufyan an Jaabir ki sanad se riwayat karnke ke baad likhte hain: *"Abu Sufiyan zaef hai, Haaris bin Ghaiseen Abu Wahab Saqafi hai, Salam bin Sulaiman mauzoo ahadees riwayat karta hai. Bila-shubha ye hadees bhi mauzoo hai"*. (Al Ahkam Fee Usool al-Ahkam: P1054)

Ibne Abdul Barr رحمه الله ne is maane mein ek hadees apni sanad se Abdullah bin Umar رضي الله عنه se riwayat ki hai. Us hadees mein 2 raawi matrook aur ek raawi majhool hai (Al Ahkam Fee Usool al-Ahkam: P1057) Bazaar kehte hain, Rasool Allah ﷺ se iski nisbat sahih nahi. (Al Ahkam Fee Usool al-Ahkam: P1057) •

Bil-jumla is hadees se hujjat qaayam nahi hoti aur agar isse hujjat qaayam bhi hoti ho tab bhi ye aapko koi faaeda nahi de sakti. Kyouнке

¹ T: (كافي و شافى) Poora aur mukammal [RSB]

ye hadees to Sahaba Kiraam ﷺ ki manqabat¹ ki mutazammin² hai. Jo kisi ghair sahaabi mein nahi paai ja sakti. Aap isse kya chaahte hain. Agar aap ke matboo' Sahaba Kiraam ﷺ mein shaamil nahi to us baat ko chod de'n, jis mein aapke liye koi daleel nahi. Aur us kalaam ko chod de'n, jo Khair-ul-Quroon ke manaaqib par mushtamil hai aur aap jis cheez ke darpe³ hain.

Uske liye koi aur daleel laae'n. Agar ye hadees sahih hai to ye hadees sirf Sahaba Kiraam ﷺ ke aqwaal ko ikhtiyaar karne par dalaalat karti hai aur wo bhi sirf is liye ke Rasool Allah ﷺ ne hame'n irshad farmaya hai ke Sahaba Kiraam ﷺ mein se kisi ki iqtida ziyada qareen-e-hidaayat hai. Ham ne to sirf Rasool Allah ﷺ ke irshad ki taameel aur Aap ﷺ ke qaul par amal kiya hai. Agar Aap ﷺ ne Sahaba Kiraam ﷺ ki sunnat ko mahel-e-iqtida qaraar diya hai to uska suboot bhi to sunnat hi se milta hai. Aur us soorat mein bhi ham Rasool Allah ﷺ ke qaul hi par amal karte hain. Aur ye Aap ﷺ ke alaawa kisi aur ki taqleed nahi hai. Ham ne Allah Ta'ala ka irshad suna hai:

وَمَا أَمَّاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا^٤

Aur Namaz Qaayam Karo Aur Zakat Do Aur Ruku Karne Waalo'n Ke Saath Ruku Karo. (Surah al-Hashr: 7)

Ham ne Allah Ta'ala ka ye irshad bhi suna:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ^٥

Aur Namaz Qaayam Karo Aur Zakat Do Aur Ruku Karne Waalo'n Ke Saath Ruku Karo. (Surah Aale Imran: 31)

Aur Sahaba Kiraam ﷺ ki iqtida ka hukm bhi un jumla umoor mein shaamil hai jo Aap ﷺ ne hame'n ataa kiye hain. Us par ham ne amal kiya aur uski ham ne ittiba ki. Ham ne Aap ﷺ ke siwa kisi aur ki ittiba nahi ki. Ham Rasool Allah ﷺ ke siwa kisi ke mohtaaj nahi. Agar aap log qiyaas ke zariye apne aimma mein is qism ki khoobiyo'n ko saabit karna chaahte

¹ T: (مَنْقَبَات) Taareef-o-tauseef, madh-o-sana [RKT]

² T: (مُتَّصِمِينَ) Shaamil, daakhil, mushtamil, containing [RKT]

³

hain jo Sahaba Kiraam ﷺ mein thee'n to aapke is ifтира¹ se ziyada taajjub-khez koi cheez nahi.

Muqallideen Ki Aathwee'n Daleel:

I hadees ka jawab isi qism ka hai, jisse ahle taqleed apne maslak par istidlaal karte hain. Hazrat Maaz bin Jabal ﷺ ne apni faut-shuda namaz ki qaza ko muakhkhar² karke Imam ke saath shaamil hue to Rasool Allah ﷺ ne farmaya: *“Maaz ﷺ ne tumhare liye ek sunnat muqarrar kardi hai”*. (Is hadees ki sanad Saheeh nahi hai (Al Ahkam Fee Usool al-Ahkam: P1055))

Jawab:

Aap par ye haqiqat makhfi³ nahi honi chaahiye ke Hazrat Maaz bin Jabal ﷺ ka fe'l-e-mujarrad Maaz ka fe'l hone ki bina par sunnat qaraar nahi diya gaya. Balke is bina par sunnat hai ke Rasool Allah ﷺ ne ise sunnat qaraar diya hai. Hazrat Maaz bin Jabal ﷺ to goya isbaat-e-sunnat ka sabab bane. Warna Hazrat Maaz bin Jabal ﷺ ka fe'l Rasool Allah ﷺ se isbaat ke baghair sunnat ban hi nahi sakta tha.

Ye makhfi amr nahi, ek waazeh haqiqat hai ke ham ne Rasool Allah ﷺ ke irshad: *“Mere saahaba sitaro'n ki maanind hain”*, se istidlaal ke baare mein jo jawab diya hai wohi jawab Hazrat Maaz bin Jabal ﷺ ke qaul ke baare mein hai jo Sahaba Kiraam ﷺ ke wasf mein waarid hai. Aap unka haq pehchaniye unke tariqe par gaamzan rahiye. Kyounke wo sab raah-e-raast par the.

Hamare paas ek aur jawab bhi hai. Jo in teeno'n ahadees yaane *“Tum mere baad meri sunnat aur mere hidayat yaafta Khulafa-e-Rashideen ﷺ ki sunnat ko laazim pakdo”*. *“Mere baad Hazrat Abu Bakr Siddiq ﷺ aur Hazrat Umar Farooq ﷺ ki iqtida karo”*. *“Mere saahaba sitaaro'n ki maanind hain”* aur Hazrat Abdullah bin Masood ﷺ ke qaul se istidlaal ke jawab par mushtamil hai. Sahaba Kiraam ﷺ ki iqtida aur unke amal ko sunnat banaane se muraad ye hai ke iqtida karne waale log wohi kaam

¹ T: (اِئْتِرَا) Bohtaan, tohmat, jhoota ilzaam, khilaaf-e-waaqia ya ghalat baat [RKT]

² T: (مُؤَخَّر) Taakheer Delay [RSB]

³ T: (مَخْفِي) Chupa hua, phoshida, khufiya, hidden, concealed, secret [RKT]

kare'n jo Sahaba Kiraam ﷺ kiya karte the. Aur Sahaba Kiraam ﷺ ka koi qaul-o-fe'l aisa nhi tha jo Rasool Allah ﷺ ke qaul-o-fe'l ki muwaafaqat mein na ho.

Us soorat mein Sahaba Kiraam ﷺ ki iqtida Aap ﷺ ki iqtida hogi aur Sahaba Kiraam ﷺ ki sunnat par amal karna Aap ﷺ ki sunnat par amal karna hoga. Aap ﷺ ka irshad to Sahaba Kiraam ﷺ ki ehmiyat ujaagar karne ke liye hai. Kyounke Sahaba Kiraam ﷺ hi Aap ﷺ ki taraf se shariyat ko aage pohonchane waale hain. Sahaba Kiraam ﷺ hi baad mein aane waale logo'n ki taraf jo ahkaam-e-shariyat muntaqil karne waale hain. Fe'l agarche Sahaba Kiraam ﷺ ka hai, magar wo Rasool Allah ﷺ ke fe'l ki riwayat ke turq par hai. Jaise tahaarat, namaz aur hajj waghaira ke afaal hain.

Sahaba Kiraam ﷺ in afaal mein ek raawi ki haisiyat rakhte hain, har-chand¹ ke ye afaal Sahaba Kiraam ﷺ ki zaat ke saath qaayam hone ki wajah se unki taraf mansoob hain. Magar dar-haqiqat ye afaal Rasool Allah ﷺ ki sunnat ki taraf raaje² hain. Tab unki ittiba Aap ﷺ ki ittiba hai aur unke qaul-o-fe'l ko sunnat banana Aap ﷺ ki sunnat ki paerawi karna hai. Agar Aap ﷺ par ye haqiqat makhfi hai to ibadaat ke baare mein Khulafa-e-Rashideen ﷺ aur Akaabir Sahaba ﷺ ke fe'l par ghaur kare'n, aapko maaloom hoga ke ye tamaam-tar Rasool Allah ﷺ ke fe'l ki riwayat hai.

Jab un mein kisi cheez ke baare mein ikhtilaaf paaya jaata hai to ye raae ke ikhtilaaf ki wajah se nahi, balke riwayat ke ikhtilaaf ki wajah se hai. Aap bahut hi kam paaenge ke unke afaal mahez raae ki buniyaad par saadir hote ho'n. Balke afaal-e-taabbud³ mein to ye cheez hargiz nahi milegi. Is amr se har wo shakhs waaqif hai jo Sahaba Kiraam ﷺ ke ahwaal jaanta hai.

Is pas-manzar mein hadees ka maane ye hue ke Rasool Allah ﷺ ne Sahaba Kiraam ﷺ se farmaya ke wo Aap ﷺ ki jis sunnat ka mushaahada

¹ T: Agar-che, jis qadr, baawujood yeke [RKT]

² T: (راجع) Lautne waala, phirne waala, rujoo karne waala [RKT]

³ T: (تعبد) Bandagi, ibaadat, ibaadat-guzaari, paarsaai [RKT]

Khulafa-e-Rashideen رضي الله عنهم mein karte hain. Uski iqtida kare'n, kyunke wo Aap ﷺ ki taraf se pohonchane waale hain. Aap ﷺ ki sunnat ki maarifat rakhte hain aur Aap ﷺ ki sunnat ki ittiba karte hain. Lihaaza har qaul-o-fe'l jo Khulafa-e-Rashideen رضي الله عنهم se saadir hota hai wo dar-haqiqat Rasool Allah ﷺ ke qaul-o-fe'l ki tarjumani hai. Yehi wajah hai ke akaabir saahaba رضي الله عنهم ki ek jamat se raae ki mazammat nihayat sehat ke saath marwi hai. Sahaba Kiraam رضي الله عنهم apni raae ki bajae sirf sunnat ki taraf logo'n ki rehnumaai karte hain. Ye cheez bahut maroof hai, Sahaba Kiraam رضي الله عنهم ke ahwaal ki maarifat rakhne waale par ye cheez makhfi nahi.

Unki taraf jo ijtihaad mansoob hain aur ahle ilm ne in ijtihaad ko raae qaraar diya hai. Agar un par ghaur kiya jaae to maaloom hoga ke wo Kitab-o-Sunnat se baahar nahi. Us par sunnat ya to saraahat ke saath dalaalat karti hai ya us par sunnat ka ishaara maujood hota hai.

Kabhi-kabhi unke ijtihaad par raae ka gumaan guzarta hai, magar us shakhs ke liye ye gumaan bhi khatam ho jaata jo us par acchi tarah ghaur karta hai aur jab kabhi naadir¹ taur par kisi Sahabi mein aisa paaya bhi gaya hai to aapne dekha hoga ke wo Sahabi usse tangi mehsoos karte hain aur is baat ki tasreeh kar dete hain ke ye unki apni raae hai aur agar ye khata hai to uski khata se Allah Ta'ala bari uz zimma hai.

Wo khata ko apne nafs aur shaitaan se mansoob karte hain aur sawaab ki nisbat Allah Ta'ala ki taraf karte hain. Jaisa ke Kalaala ki tafsir mein Hazrat Abu Bakr Siddiq رضي الله عنه ka mauqif saabiqa sutoor mein guzar chuka hai. Aur jaisa ke wiraasat mein daada ke hisse ke baare mein Hazrat Abu Bakr Siddiq رضي الله عنه aur baaz deegar Sahaba Kiraam رضي الله عنهم se marwi hai aur jaisa ke ﴿وَفَاكِهِتٌ وَابَا﴾² ki tafsir mein Hazrat Umar Farooq رضي الله عنه ka qaul mashoor hai. Ye bahut nafees bahes hai is mein acchi tarah ghaur-o-tadabbur kare'n. Is mein aapko bahut faaeda hoga.

Muqallideen Ki Nawee'n Daleel:

Taqleed ke qaaileen Taqleed ke jawaaz mein Quran-e-Majeed is ayat se

¹ T: (ناذر) Thoda, qaleel, kam [RKT]

² Surah Abasa: 31 [RSB]

bhi istidlaal karte hain. Allah Ta’ala irshad farmata hai:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

Tum Itaa-at Karo Allah Ki Aur Itaa-at Karo Rasool Ki Aur Un Logo’n Ki Jo Tum Mein Se Saahib-e-amr Ho’n. (Surah an-Nisa: 59)

Wo is aayat-e-karima se istidlaal karte hue kehte hain ke Oolil-amr se muraad ulama hai aur yahan itaa-at se muraad unke fatwo’n ki taqleed hai.

Jawab:

Oolil-amr ki tafsir mein mufasssireen ke 2 qaul hain.

Awwal: Oolil-amr se muraad Umara¹ hain

Saani: Oolil-amr se muraad Ahle Ilm hain.

Is aayat se dono giroho’n ki muraad mumtana’² nahi hai. Magar is aayat se muqallideen apne maqsood par kyouunkar istidlaal kar sakte hain. Kyouнке Umara aur Ulama ki itaa-at sirf usi soorat mein waajib hai, jab wo shariyat ke mutaabiq Allah ki itaa-at ka hukm de’n. Warna Rasool Allah ﷺ se saabit hai:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

“Khaliq ki nafarmani mein kisi makhlooq ki itaa-at jaaiz nahi”. (Sharah as-Sunnah: H4255)

Neez Ulama-e-Ikram ne logo’n ko apni taqleed se mana kiya hai. Jaisa ke aainda safhaat mein taqleed ki mumaaniyat mein Aimma Arba عليهم السلام aur deegar ulama ke aqwaal ka zikr aaega. Tark-e-taqleed dar-haqiqat ulama ki itaa-at hai. Ba farz-e-muhaal agar kuch ulama logo’n ko taqleed ki daawat dete hain aur us mein logo’n ko targheeb dilaate hain to Rasool Allah ﷺ ki hadees ke mutaabiq ye maasiyat³ ki taraf rehnumai hai. Kyouнке jo ulama awaam-un-naas ko jo na dalaail samajh sakte hain aur na sawaab ki maarifat rakhte hain taqleed se tamassuk⁴ ki taraf

¹ T: (أَمْرًا) Hukkaam-e-sultanat, mamlakat ya darbaar ke bade log, ahle-iqtedaar, nobles [RKT]

² T: (مُتَمَتِّع) Jisse roka jaae, jo mamnoo ho, jis ka wujood naamumkin ho, muhaal, dushwaar [RKT]

³ T: (مَعْصِيَت) Gunah, khataa, hukm-udooli, naafarmaani [RKT]

⁴ T: (تَمَسُّك) Pakadna, acchi tarah giraft mein lena [RKT]

dawat dete hain goya wo unko ulama-e-matbooeen ki aara ki wistaat¹ se Kitab-o-Sunnat par amal ko tark karne ki dawat dete hain.

Jis cheez par in ulama-e-matbooeen ne amal kiya, unho'n ne bhi usi par amal kiya, jis cheez par in ulama ne amal nahi kiya. Unho'n ne bhi use chod diya aur Kitab-o-Sunnat ki kisi daleel ki taraf iltifaat na kiya, balke unke nazdeek to taqleed ke liye shart hai ke muqallid apne imam ki riwayat ko chod kar uski raae par amal kare. Apne imam se Kitab-o-Sunnat ki kisi daleel ka mutaalaba na kare warna wo daaera-e-taqleed se khaarj ho jaaega. Kyouнке usne daleel aur hujjat ka mutaalaba kar liya hai.

Oolil-amr Ki Itaa-at Ki Haqiqat

Oolil-amr ki itaa-at umoor-e-harb² waghaira mein waajib hai. Tadabeer-e-harb mein unke mashwaro'n se istifaada tadabeer-e-moaash³, jalab-e-masaaleh⁴ aur daf'-e-mafaasid⁵ mein unki aara par amal laazim hai. Baeed⁶ nahi ke ye itaa-at un umoor ke mutaalliq ho jo shariyat mein shumaar nahi hote. Kyouнке agar isse muraad un umoor mein itaa-at hoti jin ko Allah aur Rasool ﷺ ne shariyat qaraar diya hai. To ye cheez ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾ ke tahat aachuki hai. Aur ye bhi baeed nahi ke isse muraad wo umoor hain jin ko Allah aur Rasool ne shariyat qaraar diya hai.

Masalan waajibaat-e-mukhaiyyara⁷ aur waajibaat-e-kifaaya⁸ waghaira, ya wo baaz ashkhaas par waajibaat-e-kifaaya mein dukhool laazim karte hain isse ye cheez laazim aati hai ke ye amr-e-sharai hai. Jis mein itaa-at-e-oolil-amr waajib hai.

¹ T: (وساطت) Zariya, waasta, wasila, tawassut [RKT]

² T: (أمر حرب) Jung se mutaalliq muamalaat, fauji umoor [RKT]

³ T: (تدابیر معاش) Guzar-basar ke intizamaat, moaashi masnsuba-bandi [RSB]

⁴ T: (جلب مصالح) Faaede haasil karna

⁵ T: (دفع مفسد) Buraiyo'n aur nuqsanaat ko rokna/khatam karna [RSB]

⁶ T: (بعید) Naamumkin, muhaal [RKT]

⁷ T: (واجبات مختیره) Ikhtiyaari faraaiz, wo zaroori kaam jin mein kuch chunne ki gunjaaish ho [RSB]

⁸ T: (واجبات كفایه) Ijtimaai zimmedariyaa'n, kuch logo'n ke karne se sab ki taraf se adaa ho jaane waale faraaiz [RSB]

Bil jumla aayat-e-karima mein jis itaa-at-e-ulil-amr ka zikr aaya hai, ye wohi itaa-at-e-ameer hai jo ahadees-e-mutawaatira se saabit hai ye itaa-at-e-ameer is shart ke saath mashroot hai ke wo Allah Ta'ala ki maasiyat¹ ka hukm nahi deta. Ya maamoor² ki nazar mein ye hukm waazeh kufr nahi. Tab maaloom hua ke ye ahadees Quran-e-Majeed ki is aayat ki tafsir karti hain. Ye cheez kisi tarah bhi taqleed ke zumre mein nahi aati. Balke is aayat mein un logo'n ko umara ki itaa-at ki taakeed hai jin par umoor-e-harb, muamalaat-e-siyasat aur halab-e-masaaleh ke baare mein be-amali aur jahaalat ghaalib hai. Rahe khaalis umoor-e-sharaiya to Kitab-o-Sunnat ne unse mustaghni kar diya hai.

Aapko maaloom hona chaahiye ke ham ne jin dalaail ka zikr kiya hai wo aise dalaalel hai jin par ahle taqleed ke nazariya-e-taqleed ki poori imaat khadi hai aur ham ne unka ibtaal³ bhi kiya hai, jaisa ke aap dekh chuke hain. Iske alaawa wo kuch aur dalaal bhi laate hain. Masalan wo kehte hain ke Hazrat Umar Farooq رضي الله عنه ne ummahaat-e-aulaad ko farokht karne se mana kar diya tha. Aur isi tarah unho'n ne ba-yak-waqt di gai 3 talaqo'n ko naafiz kar diya tha. Aur Sahaba Kiraam رضي الله عنهم ne unki taqleed ki.

Magar bila-shubha ye mahez ifтира hai. Sahaba Kiraam رضي الله عنهم in dono mazkoora masaail mein ikhtilaaf rakhte the. Baaz Sahaba Kiraam رضي الله عنهم ki raae Hazrat Umar Farooq رضي الله عنه ki raae se muwaafaqat rakhti thi aur baaz Sahaba Kiraam رضي الله عنهم ko unse ikhtilaaf tha aur ye muwaafaqat bar-banaae⁴ taqleed na thi. Balke unka ijtihaad Hazrat Umar Farooq رضي الله عنه ke ijtihaad se muwaafaqat rakhta tha. Aur muwaafaqat rakhne waale Sahaba Kiraam رضي الله عنهم kabhi-kabhi unse daleel bhi pooch liya karte the, magar muqallid ki shaan to ye hai ke use daleel se koi bahes nahi hoti. Muqallid ki alaamat ye hai ke wo riwayat ko tark karke raae ko qubool kar leta hai. Jis mein ye cheez na ho wo muqallid nahi.

¹ T: (مَغْصَبَات) Gunah, khataa, hukm-udooli, naafarmaani [RKT]

² T: (مَأْمُور) Jis ko hukm mila ho, muqarrar, mutaiyyan, appointed [RKT]

³ T: (إِبْطَال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

⁴ T: (بَرِّبْنَاء) Ki wajah se, ke rishte se [RSB]

Muqallideen Ki Daswee'n Daleel:

Min-jumla Dalaail se muqallideen ki ek daleel ye bhi hai ke Sahaba Kiraam ﷺ Rasool Allah ﷺ ki maujoodgi mein fatwe diya karte the. Ye cheez unki taqleed ke wujoob par dalaalat karti hai.

Jawab:

Iska jawab ye hai ke Sahaba Kiraam ﷺ Kitab-o-Sunnat ki nusoos ki buniyaad par fatwa dete the. Aur ye riwayat hi ki ek qism hai aur saahib-e-faham is mein shak nahi kar sakta ke riwayat ko qubool karna taqleed ke zumre mein nahi aata. Aur kyon riwayat ko qubool karna dar-haqiqat qubool-e-hujjat, aur taqleed-e-be-choo'n-o-charaa raae qubool karne ka naam hai. Qubool-e-riwayat aur qubool-e-raae mein farq hai. Qubool-e-riwayat taqleed nahi hai, balke ye to muqallid ki rasm ke bar-aks hai.

Muqallideen Ke Mughaalate:

Is farq ko acchi tarah yaad rakhiye. Kyourne taqleed ke qaailen is tarah ke mughalato'n mein muftala karne ki koshish karte hain. Masalan wo kehte hain:

"Mujtahid, sunnat riwayat karne waale ka muqallid hota hai".

"Jab ham aurat ka qaul qubool kar lete hain ke wo haiz se paak hogai hai to ye bhi taqleed hai".

"Jab ham dukhool-e-waqt ke baare mein muezzin ki baat ko qubool kar lete hain to ye bhi taqleed hai".

"Jab andha qibla ke taayyun ke silsile mein doosre ki baat ko maan leta hai to ye bhi taqleed hai".

Balke ashaab-e-taqleed to shaahid ki shahaadat aur ulama-e-hadees ki jarh-o-taadeel ko bhi taqleed ke zumre mein shaamil kar dete hain.

Magar aap par makhfi nahi hai ke ye hargiz taqleed nahi, balke qubool-e-riwayat hai. Kyourne riwayat karne waale raawi ki baat maan lena dukhool-e-waqt ki khabar dene waale ki khabar ko qubool karna. Haiz

ke ikhtitaam ki khabar ko tasleem karna, qibla ka rukh bataane waale ki khabar par amal karna. Shaahid ki shahadat ki bina par hukm lagaana aur saahib-e-jarh-o-taadeel ke qaul ko maan lena sab qubool-e-riwayat hi ki aqsaam hain. Kyounke in mazkoora soorato'n mein raawi daleel ke mutaalliq khabar deta hai. Ye uski apni raae nahi hoti. Isi tarah wo shakhs jo namaz ke waqt daakhil hone ke mutaalliq khabar deta hai.

Wo dar-haqiqat dukhool-e-waqt ki alaamat ki shahadat deta hai. Uski ye khabar apni raae par mabni nahi hoti. Isi tarah aurat mahez alamaat-e-tuhr¹ ki khabar deti hai aur yehi soorat qibla ke mutaalliq khabar dene waale ki shahadat ki hai. Wo mushahada ki bina par jihat² ke taayyun ki khabar deta hai, jis mein uski raae ka amal dakhal nahi. Is tarah gawaah bhi us amr ke mutaalliq khabar deta hai, jo us ne apni his³ aur mushahade se maaloom kiya hai aur us amr mein ye uski zaati raae nahi hai.

Bil-jumla ye itni waazeh haqiqat hai ke chup nahi sakti. Raae aur riwayat ke darmiyan farq roz-e-raushan ki tarah ayaan hai. Jo is waazeh farq ko nahi samajh sakta use maarif-e-ilmiya ka shughal nahi rakhna chaahiye. Uska faham bahaaim⁴ ki satah se buland nahi. Agarche wo insaani qaalib mein hai.

Taqleed Aur Ittiba Mein Farq

Ibn Khuwayz Mindaad al-Basri al-Maaliki رحمہ اللہ kehte hain: *“Sharai istilaah mein taqleed ke maane hai kisi aise qaul ki taraf rujoo karna, jiske qaayal ke paas koi daleel nahi aur shariyat mein uske liye ye cheez mamnoo hai. Ittiba ke maaane hain kisi aise qaul ki taraf rujoo karna jo daleel se saabit ho. Deen mein ittiba jaaiz hai aur taqleed mamnoo hai”*. Allama Ibne Abdul Bar رحمہ اللہ ka bhi aisa hi qaul aainda sutoor mein aaga.

¹ T: (Haiz se paaki, 2 haiz ke darmiyaan ke aiyyaam [RKT])

² T: (جہت) Simt, taraf, jaanib, rukh [FL]

³ T: (حس) Hawaas-e-khamsa mein se koi his, ehssaas ki taaqat, feeling, sense [RKT]

⁴ T: (بہائم) Chau-paae, chaar paaon ke jaanwar, animals with 4 legs [RKT]

Muqallideen Ki Giyaarwee'n Daleel:

Taqleed ke aseer¹ taqleed ke jawaaz par ye daleel bhi laate hain ke agar taqleed jaaiz na hoti to har fard par ijtihaad waajib hota. Aur ye insaan ko us amr ka mukallaf² karna hai jiski wo taaqat nahi rakhta. Kyouнке tabaae-insaani³ mein tafaawut⁴ hai. Kuch tabaae ijtihaadi uloom ko qubool kar leti hain aur kuch un uloom ko qubool karne se qaasir hain aur tabaae ki ghaalib aksariyat ijtihaad se qaasir hai.

Ba-farz-e-muhaal agar tamaam tabaae ijtihaadi uloom ko qubool karne ki salahiyat rakhti hain to uski tahseel⁵ har fard par waajib hai aur ye aisi cheez hai jo taateel-e-moaash⁶ ki baais hogi. Jiske baghair nau-e-insaani ki baqa mumkin nahi, kyouнке kisi ka rutba-e-ijtihaad par pohonchna us waqt tak mumkin nahi jab tak wo har taraf se faarigh ho kar apne aapko hama-waqti taur par ilm ke liye waqf na karle tab ziraat-pesha⁷ log, kapda bunne waale aur memaar ilm mein mashghool ho jaaenge.

Aur un amaal ki dekh bhaal karne waala koi na hoga. Aur moaash-e-insaani bilkul baatil ho jaaegi aur insaani zindagi ka nizaam darham-barham ho kar reh jaaega. Is mein zarar, mashaqqat aur shaare'⁸ ke maqasid ki mukhalifat hai, jo kisi se poshida nahi.

Jawab:

Iska jawab ye hai ke ham har fard se ye mutaalaba nahi karte ke use martaba-e-ijtihaad par pohonchna chaahiye. Magar hamara matloob Taqleed ke alaawa kuch aur hai. Awaam apni moaash ko qaayam rakhte hue rutba-e-ijtihaad se qaasir hain. Jaiksa ke saahaba-o-taabaeen ke zamana mein hota tha, halaanke wo behtareen zamana tha. Har aalim jaanta hai ke wo na to muqallid the aur na wo kisi aalim se intisaab rakhte the. Balke har wo shakhs jo ilm se bahrawar na tha, kisi bhi aalim

¹ T: Qaidi, captive [FL]

² T: (مُكَلَّف) Paaband, jis ke zimme koi farz aad ya waajib ho [RKT]

³ T: (طَبَائِع) Tabiyyat ki jamaa, tabiyate'n, mizaaj [RKT]

⁴ T: (تَفَاوُت) Farq, imtiyaz [RKT]

⁵ T: (تَحْصِيل) Haasil karna, ekattha karna, ilm seekhna [RKT]

⁶ T: (تعطيل معاش) Rozgaar, kaam-kaaj band karna [RSB]

⁷ T: Kheti-baadi karne waale, farmer [RSB]

⁸ T: (شَارِع) Saahib-e-shariyat, yaane Rasool Allah ﷺ [RSB]

se Quran-o-Sunnat se saabit-shuda sharai hukm ke mutaalliq pooch leta tha. Aur ye aalim use fatwa dete hue lafzan ya maanan hadees riwayat kar deta tha.

Wo shakhs us par amal kar leta tha. Ye cheez raae par amal ke zumre mein nahi aati, balke riwayat par amal ke baab mein shumaar hoti hai. Aur ye taqleed se ziyada sahl hai. Kyounke raae ki bareekiyo'n ko samajhna riwayat ko samajhne se ziyada mushkil hota hai. Ham to awaam se isse asaan aur sahl-tar cheez ka mutaalaba karte hain, jiska mutaalaba wujoob-e-taqleed ke qaaileen karte hain. Yehi wo manhaj hai, jis par khair-ul-quroon ke log gaamzan the. Unke baad taabaeen, aur taabaeen ke baad taba-taabaeen ne us siraat-e-mustaqeem ko apnaya. Phir shaitaan ne awaam ko taqleed ke zariye istidraaj¹ mein muftala kar diya.

Aur shaitaan ne sirf isi par iktifa² nahi kiya, balke unko fard-e-waahid ki taqleed par iqtisaar³ aur kisi doosre aalim ki adm-e-taqleed ki gumraahi mein muftala kiya. Phir taqleed is qadar badh gai ke kai muqallideen ka har giroh ye samajhne laga ke haq sirf unke imam ke aqwaal mein mehsoor hai aur unke siwa tamaam aqwaal baatil hain. Phir taqleed ne unke dilo'n ko bughz aur adaawat se labrez kar diya. Aap dekhte hain ke taqleed ki barkat se un mein aapas mein is qadar adaawat⁴ hoti hai ke utni adaawat ahle milal-o-mazaahib mein bhi nahi hoti.

Ye har wo shakhs jaanta hai jo unke ahwaal se waaqif hai. Aap is shaitaani bidat par ghaur keejiye, jisne ummat-e-muslim ko tashattut⁵-o-tafreeq mein muftala kar diya hai aur use mukhalif aur mutahaarib⁶ firqo'n aur giroho'n mein taqseem kar diya hai. Agar taqleed aur us par mabni mazaahib muftada⁷ na hote aur musalmano ka sirf ek firqa hota

¹ T: Dheel dena [RSB]

² T: (اِئْتِفا) Kifaayat, qanaa-at, kaafi [RKT]

³ T: (اِقْتِصَار) Kami, ikhtisaar, kaafi samajhna, reduction, deduction [RKT]

⁴ T: (عِدَاوَت) Dushmani, bughz, khasoomat, ikhtilaaf, mukhaalifat [RKT]

⁵ T: (تَشَتُّت) Bikhar jaana, tukde-tukde hona [RKT]

⁶ T: (مُتَحَارِب) Ek-dosre se ladne waala ya waale, baaham jung karne waala ya waale (fareeq, ashkhaas, giroh) [RKT]

⁷ T: (مُبْتَدِع) Jahan se ibtida ki jaae, shuru, aaghaaz [RKT]

aur saath-saath musalman ek millat, ek Nabi ﷺ aur ek kitab ki amali tasweer hote to taqleed ke adm-e-jawaaz ke liye yehi kaafi tha.

Kyounke Rasool Allah ﷺ ne tafraqa se mana farmaya hai aur ittihaad-o-ijtimaa' ki talqeen ki hai aur deen mein tafraqa paeda karne waalo'n ki sakht mazammat farmai. Yaha'n tak ke Aap ﷺ ne tilawat-e-Quran ke mutaalliq farmaya ke daraa'n-haale-ke¹ tilawat-e-Quran bahut badi neki hai. Ke jab wo aapas mein ikhtilaaf karenge to Quran ko chod denge. Sirf usi waqt tak Quran padhte rahenge jab tak un mein ittehad-o-ittifaaq hai.

Isi tarah Quran-e-Majeed mein bahut se muqamaat par tafraqa-o-ikhtilaaf ki sakht mazammat aai hai. Tab kisi aalim ke liye kaise jaaiz hai ke wo taqleed ke jawaaz par fatwa de, jo ahle islam mein tasahtut-o-intishaar² ki jad hai aur wo aapas mein qaraabat-o-rishtedari ke bawujood ek doosre se qata-taalluq rakhte hain.

Muqallideen Ki Baarahwee'n Daleel

Muqallideen aur baaz deegar log jo agarche daawa karte hain ke wo taqleed nahi karte, taqleed ke jawaaz par ijma se istidlaal karte hain.

Jawab:

Ilm-e-shariyat mein jiske qadam raasikh³ hain wo aisa be-buniyaad daawa nahi kar sakta. Balke jo Aemma Arba ke aqwaal ki maarifat rakhta hai, usse bhi ye daawa saadir nahi ho sakta. Kyounke unse nihayat sehat ke saath saabit hai ke to taqleed se mana farmaya karte the.

Allama Ibne Abdul Barr Andalusi رحمه الله farmate hain ke fasaad-e-taqleed ke baare mein har zamane mein aemma-e-deen mein koi ikhtilaaf nahi. Allama mausoof ne apni kitab mein Ahle Taqleed, Iltizaam-e-Taqleed aur Jawaaz-e-Taqleed ke radd mein ek taweel fasl tehreer ki hai.

Raqam Taraz hain: *"Taqleed ke qaayal se sawaal kiya jaae, aapne*

¹ T: (ذَرَّ آيَ حَالٍ كَه) Agarche, halaanke [RKT]


² T: (إِنتِشَار) Pareeshani, tittar-bittar hona, bikharne ki kaifiyat [RKT]

³ T: (رَاسِخ) Mazbooti ke saath jamaa hua ya gadha hua, mustahkam, pakka, paaedaar [RKT]

maslak-e-taqleed ikhtiyaar karke salaf ki mukhalifat kyonki. Unho'n ne to kisi ki taqleed nahi ki? Agar wo ye jawab de ke main to mahez is liye taqleed karta hu'n ke mujhe Kitab-o-Sunnat ka koi ilm nahi, choonke main jiski taqleed karta hu'n, wo Kitab-o-Sunnat ka ilm rakhta hai, is liye main uski taqleed karta hu'n. Jo mujhse ziyada ilm rakhta hai".

"Tab usse kaha jaae ke raha ulama ka Kitab-o-Sunnat ki kisi taabeer par muttafiq hona ya kisi ijtihaadi-raae par ittifaaq karna to bila-shubha ye haq hai. Lekin agar kisi aise masla mein wo ikhtilaaf rakhte ho'n, jis mein aap kisi ki taqleed karte hain. To phir baaqi ko chod kar kisi ek ki taqleed karne mein aapke paas kya daleel hai. Kyonke wo sab aalim hain, mumkin hai jiske qaul ko aap ne tark kiya hai, usse ziyada aalim ho jis ke qaul ko aap ikhtiyaar karte hain? Agar wo jawab de ke maine uske qaul ko is liye ikhtiyaar kiya hai ke wo sawaab hai".

"Usse poocha jaae ke kya ye cheez aapko Kitab-o-Sunnat aur ijma se maaloom hui. Agar wo haa'n mein iska jawab deta hai to wo khud hi taqleed ka ibtaal karta hai aur usse us daleel ka mutaalaba bhi kiya jaae. Agar wo kahe ke main to sirf is wajah se uski taqleed karta hu'n ke wo mujse ziyada aalim hai. Usse kaha jaae ke phir aap har us shakhs ki taqleed kyon nahi karte jo aapse ziyada ilm rakhta hai. Aap dekhte hain ke bahut se log aapse ziyada ilm rakhte hain aur taqleed ke liye sirf apne imam ko kyon mukhattas¹ karte hain".

"Agar wo ye kahe ke maine apne imam ki taqleed is liye karta hu'n ke logo'n mein wo sabse ziyada aalim hai, usse kaha jaaega ke tab to aapka imam Sahaba Kiraam  se bhi ziyada aalim hai aur taqleed ki qabaahat² ke liye yehi qaul kaafi hai".

Allama Ibn al-Qaiyyim riwayat karte hain ke Imam Abu Hanifa aur Qazi Abu Yusuf farmate hain: *"Kisi shakhs ko hamare qaul ke mutaabiq fatwa dena jaaiz nahi, jab tak use ye maaloom na ho ke hamare qaul ki daleel kya hai".* (Alaam al Muwaqqeen: V2 P239)

Mana-e-taqleed par ye qaul tasreeh hai. Kyonke jo koi daleel ko

¹ T: (مُخْتَص) Makhssoos, muntakhab kiya hua, khaas [RKT]

² T: (قَبَاحَت) Kharaabi, buraai, naqs, aeb [RKT]

samajh leta hai wo mujtahid hai, wo daleel ka mutaalaba karta hai, muqallid nahi hai. Aur muqallid wo hota hai jo daleel ka mutaalaba kiye baghair kisi ke qaul ko qubool karle.

Allama Ibne Abdul Barr رحمه الله Ma'n bin Isa رحمه الله ki sanad se riwayat karte hain ke Imam Maalik bin Anas رحمه الله ne farmaya: *"Main bashar hu'n, kabhi theek kehta hu'n aur kabhi ghalati ho jaati hai. Meri raae mein ghaur kar liya karo, jo Kitab-o-Sunnat ke muwaafiq ho, use ikhtiyaar kar liya karo aur jo uske muwaafiq na ho use tark kar diya karo"*.

Aap par makhfi na hoga ke ye is baat ki tasreeh hai ke Imam Maalik رحمه الله ne apni taqleed se mana farmaya hai. Kyouнке unki us raae par amal karna jo Kitab-o-Sunnat ke muwaafiq ho, dar-haqiqat Kitab-o-Sunnat par amal hai. Aur ye unki taraf mansoob nahi hai, kyouنے Imam Maalik رحمه الله ne apne muttabieen¹ se farmaya hai ke: *"Wo unke har us qaul ko tark kar de'n jo Kitab-o-Sunnat ke muwaafiq na ho"*.

Allama Sanad bin Inaan Maaliki رحمه الله, Allama Sakhnoon رحمه الله ki kitab *Al Mudawwana* ki sharah mein jo *Al Amm* ke naam se mashoor hai youن raqm-taraaz hain: *"Raha taqleed-e-mahez par iqtisaar to us par koi mard-e-rasheed izhaar-e-razamandi nahi kar sakta"*.

Wo ye bhi kehte hain: *"Muqallid na baseerat rakhta hai aur na ilm se mausoof² hota hai, kyouنے ahle ilm ka ittifaaq hai ke taqleed ilm ka raasta nahi. Ham uske dalaail bayan karte hain. Chunache Allah Ta'ala ka irshad hai:"*

فَأَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ.

Lihaaza Tum Logo'n Ke Darmiyan Insaaf Se Faisla Karna. (Surah Saad: 26)

Farmaya:

بِمَا أَرْسَلَ اللَّهُ.

Taake Aapko Allah Ne Jo Seedhi Raah Dikhaai Hai. (Surah an-Nisa: 105)

Allah Ta'ala ne farmaya:

¹ T: (مُتَّبِعِينَ) Ittiba aur paerawi karne waale [RKT]

² T: Muttasif, jis ka wasf bayaan kiya gaya ho, mazkoor shakhs [RKT]

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Aur Jis Baat Ka Aapko Ilm Nahi, Uske Peeche Na Lege'n. (Surah al-Isra: 36)

Farmaya:

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Aur Ye Ke Tum Allah Ke Baare Mein Wo Baate'n Kaho Jo Tum Nahi Jaante. (Surah al-Baqara: 169)

"Aur ham ye cheez jaante hain ke ilm maaloom ki maarifat ka naam hai. Ham ahle taqleed se kahenge ke jab ikhtilaaf-e-aara ki bharmaar ho to aapko doosre ulama ke muqaable mein apne imam ke qaul ki sehat aur ek amal ke muqaable mein doosre amal ki sehat kaise maaloom hogi? Wo jo jawab denge unki apne hi qaul ka naqeez¹ hoga. Khaas taur par ye cheez unke saamne unke imam ke baare mein ya kisi aise fe'l ke baare mein jo baaz aimma Sahaba Kiraam عليه السلام ke fe'l ke mukhalif ho".

Farmate hain: Taqleed baghair daleel-o-burhan kisi ka qaul qubool karne ka naam hai. Usse ilm kaise haasil ho sakta hai, jis par koi qatai daleel na ho. Neez taqleed fee-nafsihi bidat bhi hai. Kyouнке ham qatai taur par jaante hain ke Sahaba Kiraam عليه السلام ke zamane mein kisi muaiyyan² shakhs ke mazhab ki taqleed na thi. Wo pesh-amaada³ masaail mein Kitab-o-Sunnat ki taraf rujoo kiya karte the aur Kitab-o-Sunnat ki daleel ki adm maujoodgi mein bahes-o-tamhees⁴ ke baad koi raae ikhtiyaar karte the.

Taabaeen عليه السلام bhi hamesha Kitab-o-Sunnat ki taraf rujoo karte the. Aur agar wo Kitab-o-Sunnat mein koi daleel na paate to Sahaba Kiraam عليه السلام ke ijma se istinaad⁵ karte the aur agar wahan bhi uska hal na milta to ijtihaad karte aur jis kisi Sahabi عليه السلام ki raae ko Quran-o-Sunnat ke qareeb samajahte use ikhtiyaar kar lete, phir Imam Abu Hanifa عليه السلام, Imam Maalik عليه السلام, Imam Shafai عليه السلام aur Imam Ahmad bin Hambal عليه السلام ka zamana aaya.

¹ T: (نَقِيض) Todne waala, giraane waala, mukhaalif, ulta [RKT]

² T: (مُعَيَّن) Muqarrar kiya gaya, thehraaya gaya, muqarrara [RKT]

³ T: (پیش آمدہ) Waaqe hone waala, waaqe-shuda, zuhoor mein aaya hua ya aane waala [RKT]

⁴ T: (تَمْحِص) Saabit karna, bahes karna (umooman bahes ke saath istemaal hota hai) [RKT]

⁵ T: (إِسْتِنَاد) Sanad, (kisi baat ko) suboot mein pesh karna [RKT]

Imam Abu Hanifa رحمہ اللہ ka sin-e-wafaat 150h hai. Imam Maalik رحمہ اللہ ka sin-e-wafat 179h hai. Jis saal Imam Abu Hanifa رحمہ اللہ ki wafaat hui, usi saal Imam Shafai mutawallid hue. Imam Ahmad bin Hambal ka sin-e-tawallud 164h hai.

Ye sab buzurg Sahaba Kiraam رحمہم اللہ aur taabaeen ke manhaj par gaamzan the. Unke zamane mein kisi moiyyan shakhs ke mazhab ki dars-o-tadrees nahi hoti thi. Uske baad qareebi zamane hi mein logo'n ne kisi muaiyyan shakhs ke mazhab ki dars-o-tadrees aur uski taqleed ki bidat jaar ki. Imam Maalik رحمہ اللہ aur unke ham-asr¹ aimma ke kitne hi aqwaal hain jin se unke talaamiza ne ikhtilaaf kiya. Agar ham unke ikhtilafaat ko naql karna shuru kar de'n to ham is kitab mein apne asal maqsad se door hat jaaenge. Wo sab hazrat ijtihaad ki salahiyat se bahrawar the aur Quran-o-Sunnat se istimbat karne ki qudrat rakhte the. Goya Allah Ta'ala ne apne Nabi ﷺ ke qaul: 'خير القرون قرنى، ثم الذين يلونهم، ثم الذين يلونهم'² ki tasdeeq kardi thi. Rasool Allah ﷺ ne apne Mubarak zamane ke baad 2 aur Mubarak zamano'n ka zikr farmaya hai. Ye hadees Sahih Bukhari mein hai.

Ahle Taqleed par taajjub hota hai ke wo kaise keh dete hain ke maslak-e-taqleed to amr-e-qadeem hai aur ham ne Shuyookh ko bhi taqleed hi ke maslak par paaya hai. Halaanke ye bidat to un behtareen zamno'n ke guzarne ke baad jinki Rasool Allah ﷺ ne madh-o-sana³ farmaai hai, teesri sadi hijri mein wujood mein aai hai.

Al Mudawwana ki sharah ke is taweel iqtibaas ke baad aapko maaloom ho gaya ke Taqleed ki bidat quroon-e-salaasa (mashooda bil khair) ke baad ejaad hui hai aur Aimma Arba ke mazahib ki taqleed bhi Aimma Arba ke asr ke baad shuru hui. Aimma Arba khud bhi tark-e-taqleed aur uske adm etebaar mein Sahaba-o-Taabaeen ke maslak par gaamzan the. Aimma Mujtahideen ne kisi mazhab ki taqleed ki ijaazat nahi di, balke muqallid awaam ne khud hi un mazahib ki taqleed ko raaij kar diya.

¹ T: (بِمِ عَصْرِ) Ek zamane ka, jo ek hi ahd mein hayaat ho'n, contemporary [RKT]

² T: Behtareen zamaana mera zamana hai, phir wo jo unke baad aaenge, phir wo jo unke baad aaenge [RSB]

³ T: (مَدْحٌ وَ ثَنًا) Taareef-o-tauseef (khusoosan Allah aur Rasool ﷺ ki), badaai, hamd-o-sana [RKT]

Imam Maalik رحمہ اللہ se tawaatur ke saath hoti hai ke Harun Rasheed ne jab unse kaha ke wo logo'n ko unke mazhab ka paaband karne ka iraada rakhta hai to unho'n ne Harun Rasheed ko usse mana kar diya tha. Ye waaqia Imam Maalik رحمہ اللہ ki seerat ki har kitab mein maujood hai. Bahut kam kutub-e-taraajim is waaqia se khaali hongi.

Taqleed Par Naam-nihaad Ijma Ki Haqiqat:

Jab ye baat saabit ho gai ke maslak-e-taqleed ki bidat aur un mazahib ko raaij karne waale muqallid awaam hain. To aapko ye bhi maaloom hai ke ye usool saabit-shuda hain ke ijma mein muqallid ki raae ka etebaar nahi kiya jaata. Ijma mein sirf ahle ijtihaad ki raae motabar hai. Aur youn ulama-e-mujtahideen mein se kisi ne bhi taqleed ki ijaazat nahi di. Bidat taqleed ke riwaaj se qabl to zaahir hi hai aur uske riwaaj ke baad bhi ham ne kisi mujtahid ke mutaalliq ye nahi suna ke usne in muqallideen ki tafraqa-baaziyo'n¹ ko durust kaha ho.

Jinho'n ne musalmano ko ikhtilafaat aur tafarruq-o-tashattut mein muhtala kar diya. Balke akaabir ulama bhi ya to taqleed par nakeer karte hain. Ya wo kisi zarar² ke khauf se ya kisi maali manfa-at³ ke laalach mein taqleed ke baare mein sukoot ikhtiyaar karte hain. Khaas taur par ulama-e-soo ka to wateera⁴ hi ye hai. Har aqlmand shakhs jaanta hai ke agar tamaam bilaad-e-islamiya mein kisi jagah koi mujtahid aalim is baat ki tasreeh kar deta hai ke taqleed mohdasaat-o-bidaat ke zumre mein aati hai aur uska etebaar aur is par istimraar⁵ jaaiz nahi to tamaam log na sahi, magar unki jaahil aksariyat uske khilaaf zaoor uth khadi hoti hai.

Un mein se kisi jaahil ya kisi jaabir-o-jaahil haakim ke haatho'n qatl hone se bach jaata hai. To log uski tauheen karte hain aur iski jaan-o-maal ke dar-pe ho jaate hain aur usko nuqsan pohunchaane se baaz nahi aate. Is qism ka sulook to isse kamtar logo'n ke saath rawa rakhna bhi jaaiz nahi. Choonke ilm-e-shariyat ke baare mein tamaam johala ki

¹ T: (تَفْرِقَہ بازی) Logon ko taqseem karne waali harkat, giroh-bandi karna [RSB]

² T: (ضرر) Nuqsan, dukh, dard, ranj, takleef [RKT]

³ T: (مَنْفَعَت) Nafaa, faaeda, munaafa [RKT]

⁴ T: (وَتِيرَہ) Aadat, rawish, taur-tariqa [RKT]

⁵ T: (اِسْتِمْرَار) Hameshgi [RKT]

tabaae taqriban ek si hoti hain aur wo kisi aalim ki baat ko qubool karne ki nisbat apne ham-jins jaahil ki baat ko ziyada qubool karte hain. Is liye ye bidat tamaam bilaad-e-islamiya mein phael gai aur har jaahil musalman ne use ikhtiyaar kar liya hai aur samajh baitha hai ke deen yehi hai aur qiyaamat tak ke liye yehi rahega.

Use maaroof-o-munkar ka ilm nahi yehi haal un ulama ka hai jo ilm-e-taqleed se shughal¹ rakhte hain. Ye bhi un johala ki maanind hain, balke unki haalat un jaahil musulmano se bhi abtar hai, kyonke ye apni jahaalat aur bidat par israar ke murtakib hain aur bidat ko un juhala ke saamne khoobsurat aur acchi cheez bana kar pesh karte hain. Jiski wajah se ye johala Kitab-o-Sunnat ki maarifat rakhne waale ulama-e-mohaqiqeen se adaawat rakhte hain aur unpar bidat, aimma kiraam ki mukhalifat aur unki tanqees ka ilzaam lagaate hain. Ahle iqtidaar un johala ki baate'n sunte hain aur unki baato'n ko maan lete hain.

Kyounke jahaalat mein ye bhi awaam hi ke ham-jins hain. Agarche wo kuch masaa'il bhi jaante hain jin mein wo doosro'n ki taqleed karte hain. Magar unhe'n ye maaloom nahi hota ke ye haq hai ya baatil. Khusoosan qazi aur mufti. Awaam ulama ko is nazar se nahi dekhte ke un mein haqiqi aalim kaun hai aur naam-nihaad aalim kaun hai. Kaamil kaun hai aur naaqis kaun. Kyounke ahle fazilat ka eteraaf ahle fazilat hi karte hain. Rahe johala to wo ilm ko aala manasib ahle iqtidaar ke yaha'n izzat-o-jaah, ahle madrasa ke ijtimaa aur 2 mutkhasim² aur mutahaarib giroho'n ke ma-bain³ fataawa baazi ke hawaale se parakhte hain ye wo umoor hain jo ghaalib taur par ahle taqleed ke bade-bade ulama ki wajah se qaayam hain. Use har wo shakhs jaanta hai jo qadeem aur jadeed zamane ke logo'n ke ahwaal ko acchi tarah samajhte hain.

Ye tamaam umoor insaan ke mushahada mein aate hain aur taareekh ki kitabo'n mein wo uska mutaala-a kar sakta hai. Rahe ulama-e-mohaqiqeen aur ahle ijtihaad to wo aam taur par gumnaam rehte hain, kyonke un mein aur unki kam-himmat johala mein bahut tafaawut paaya jaata hai. Ye kam-himmat naam-nihaad ulama apne mansab ke

¹ T: (shughal) Kaam-kaaj, shauq, hobby, work [RKT]

² T: (مُتَخَصِّم) Ek-doosre se jhagadne waale, aapas mein dushman [RKT]

³ T: (ما بَيْنَ) Beech mein, wasat mein, darmiyaan mein [RKT]

koee'n se baahar nahi nikal sakte aur ulama-e-mohaqqiqn ko taqleed mein raghbat nahi hoti.

Bewaqaof ke paas aqalmand ki wohi qadr-o-manzilat hoti hai jo aqalmand ke paas bewaqaof ki hoti hai. Ye usse door bhaagta hai aur wo isse door rehta hai. Ye naam-nihaad ulama sirf is wajah se un ulama-e-mohaqqiqeen se door bhaagte hain ke wo taqleed mein zarra bhar raghbat nahi rakhte aur taqleed un ulama fuqaha aur muftiyo'n ka raas al-maal¹ hai. Balke un muqallideen ke nazdeek uloom-e-ijtihaad² uloom-e-naafia³ mein shumaar nahi hote. Unke nazdeek uloom-e-naafia wo hain jinki wajah se darsgaaho'n mein unko mashaahare⁴ milte hain, fatwo'n ki ujrati milti hai aur qazaa⁵ ke ohdo'n par badi-badi tanqahe'n milti hain.

① • Imam Shawkani ne is kitab mein mutaddid muqamaat par uloom-e-ijtihaad ka zikr kiya hai. Uloom-e-ijtihaad se muraad wo uloom hain, jin mein malaka⁶ aur maahirana baseerat haasil kiye baghair koi shakhs ijtihaad ka ahl nahi ban sakta. Imam Shawkani ne apni kitab Irshad al-Fuhoor mein un uloom ka tafseeli jaeza liya hai. Ham yaha'n nihayat mukhtasar taur par unki taraf ishaara karte hain. Ahle ilm ne ijtihaad ki ahliyat ke liye mundarj-zel uloom ke husool ko zaroori qaraar diya hai.

Awwal: Quran-o-Sunnat ki nusoos ka kaamil ilm.

Saani: Masaail-e-ijma ka ilm.

Saalis: Arbi Zaban ka kaamil faham.

Raabe: Usool-e-fiqa ka ilm.

Khaamis: Naasikh-o-Mansookh ka ilm. (Irshad al-Fuhoor: P250-252)

Allama Shaatibi رحمه الله ne ijtihaadi ahliyat ke liye ek aur cheez ko bhi zaroori qaraar diya ha aur wo hai maqaasid-e-shariyat ka kaamil faham. (Al Muwafaqaat: V4 P105)

Ham samajhte hain ke saahib-e-baseerat ko in mazkoora uloom-e-khamsa se mumaarsat⁷ hi maqaasid-e-shariyat ka faham haasil hota hai. •

Magar iske bawujood un mein se jo uloom taqleed padhane ke liye masnad-e-tadrees par mutamakkin⁸ hai. Jab kisi masjid ya madrasa

¹ T: (رَأْسُ الْقَال) Asal sarmaaya, poonji, sarmaaya-e-tijaarat [RKT]

² T: (علوم نافعہ) Faaedamand uloom/ilm, wo ilm jo insaan aur muaashare ke liye mufeed ho [RSB]

³ T: (مشاہیر) Tankhwaah, mahaana wazifa [RSB]

⁴ T: (قضا) Qaazi ka mansab ya kaam [RKT]

⁵ T: Mahaarat, Hunar, Faham [FL]

⁶ T: (مُمارست) Mahaarat, tajarba, tajarbarkaari [RKT]

⁷ T: (مُتَمَكِّن) Taaqatwar, saaheb-e-ikhtiyaar [RKT]

mein dars deta hai to uske aise shagird saekdo'n se tajaawuz¹ kar jaate hain jo qazaa aur fatawa dene ke laayaq hote hain wo dunyawī riyaasat-o-jaah ke husool ke khwahishmand hote hain ya apne aabaa-o-ajdaad ki riyaasat-o-jaah aur manaasib ko baaqi rakhne aur unko mahfooz rakhne ki koshish karte hain. Is maqsad ke liye bade qeemti libaas aur bade-bade amaame pehente hain. Jab koi aam aadmi, baadshah ya baadshah ke awaan-o-ansaar² itne bade halqa-e-dars, qeemti libaas aur badi-badi zakheem kitabo'n ko dekhte hain to unhe'n us mein zarra bhar shak nahi rehta. Ke *shaikh-e-halqa* bahut bada allaama hai. Is liye deen ke baare mein uski har baat tasleem kar lete hain aur use har mushkil ka hal samajh lete hain. Qiyaam-e-shariyat ke zimn mein usse badi ummeede'n waabasta kar lete hain. Aisi ummeede'n wo Kitab-o-Sunnat ke haqiqi aalim aur un tamaam uloom ke maahir se bhi wabasta nahi karte jin par muallimeen³ ka faham mauqoof⁴ hota hai. Ilm mein haqiqi maharat rakhne waale ulama jab ijtihaad ka dars dete hain to gumnaami ke pardo'n mein chup jaate hain aur unke halqa-e-dars mein 1-2 se ziyada aadmi nahi hote.

Us rutba par pohonchne waale talaba jo ilm-e-ijtihaad ke husool mein bahut mustaid⁵ hote hain. Chand ek hote hain, kyoumke ilm-e-ijtihaad mein raghbat sirf wohi rakhta hai jiski niyyat bilkul khaalis hoti hai, jo sirf Allah Ta'ala ke liye ilm haasil karta hai aur dunyawī manaasib⁶ se door bhaagta hai.

Jo apne nafs ko qanaa-at-o-zohd⁷ ki aadat daalta hai. Duniyadaaro'n ki nazar mein aise haqiqi aalim ko jo masjid ke kisi goshe mein 1-2 shagirdo'n ko dars deta hai us muqallid ke muqaable mein kya waqat⁸ jiske halqa-e-dars mein muqallido'n ka hujoom hota hai? Wo to ise us muqallid ke kisi shagird ki maanind samajhte hain, balke usse bhi

¹ T: (تَجَاوُز) Hadd se guzarna, Muqarrara hadd se aage badhna, hukm udooli [RKT]

² T: Aise dost-ahbaab jo kaam padne par haath bataae'n [RSB]

³ T: (مُعَلِّم) Padhaane waala, taaleem dene waala, sikhaane waala [RKT]

⁴ T: (مَوْقُوف) Munhasir [RKT]

⁵ T: (مُسْتَعِيَد) Har waqt haazir hoon, aamaada, kamar-basta [RKT]

⁶ T: Rutbe, ohde, mansab ki jama [FL]

⁷ T: Parhezgaari, taqwa [FL]

⁸ T: (وَقْتُ) Izzat, martaba, qadr, azmat, buzurgi [RKT]

kamtar. Kyouнке unho’n ne to ulama ke un ausaaf ka mushaahada kiya hota hai jinka ham ne abhi-abhi zikr kiya hai aur uske saath-saath wo sirf un fatwo’n aur dastawezo’n ko tasleem karte hain, jo un muqallideen ke haath se saadir hote hain aur unki taraf mansoob hote hain aur unki nazar mein muqallideen ki taazeem aur badh jaati hai aur har muqaam par un muqallideen ko ijtihaad ke ahl ulama par tarjeeh dete hain.

Aur jab koi mujtahid aalim koi aisi baat karta hai jo un muqallideen ke etiqadaat¹ ke khilaaf hoti hai to wo uske khilaaf jahaalat par utar aate hain. Duniyadaar aur ashaab-e-iqtidaar un muqallideen ki pusht-panaahi karte hain aur agar wo unko jaani ya maali nuqsan pohonchaane ki qudrat rakhte ho’n to aisa karne se bhi gurez nahi karte. Aur us par wo apne ham-jins muqallideen awaam mein shukriye ke mustahiq samjhe jaate hain. Kyouнке unho’n ne unke zo’m ke mutaabiq nusrat-e-deen, aimma-e-matbooeen aur unke mazaahib ki himayat ka haq adaa kar diya hai. Apne un afaal ki wajah se jo sarasar jahaalat-o-zalalat par mabni hain, unhe’n behad izzat-o-waqaar haasil hota hai.

Wo mohaqqiq aalim jo hamesha haq kehta hai unke shar aur zarar se bach nahi sakta, uski izzat unke sabb-o-shitam² aur ilzaam-e-bidat-o-zalaalat ki nishani banti hai. Phir kaun hai jo taqleed ki bidat par tanqeed kar sake aur logo’n mein uski qabahato’n ka ibtaal³ kar sake aur phir uske saath-saath duniya bahut pur-kashish hoti hai aur quloob har haal mein hubb-e-sharf aur hubb-e-maal⁴ ki taraf bahut maayal hote hain. Aap khud hi insaaf ki nazar se dekhen ke in halaat mein aur in umoor ke hote hue ulama-e-ahle ijtihaad ke sukoot par bidat ki muwaafaqat ka itlaaq kiya ja sakta hai? Hargiz nahi! Ye muwaafaqat-o-razamandi ka sukoot nahi. Balke taqiyya ka sukoot hai. Magar bazaahir is sukoot ke bawujood taqleed ke khilaaf bayan ko tark nahi karte.

Kabhi-kabhi to wo apni tasnifaat mein unki tasreeh kar dete hain aur kabhi-kabhi unki tehreero’n mein taqleed ki mukhalifat saaf jhalakti hai. Bahut se ulama taqleed ki mukhalifat ko chupaate hain aur pani

¹ T: Yaqeen, aqeedat-mandi, taazeem-o-taqaddus ya etimaad ki binaa par dil ka jhukaao [RKT]

² T: (سَبِّ وِ شَتْمِ) Zulm-o-sitam, laan-taan [RKT]

³ T: (إِبْطَالِ) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

⁴ T: Maal, ohda izzat ki chaahat/mohabbat [RSB]

maut ke baad tehreem-e-taqleed ki tasreeh karte hain. Chunache Adfoowi apne ustaad Imam Ibne Daqeeq Eid رحمہ اللہ ke baare mein riwayat karte hain ke unho'n ne apni maut ke qareeb ek kaagaz maanga aur us par wasiyyat likh kar apne takiye ke neeche rakh li. Imam ibne Daqeeq رحمہ اللہ ki wafaat ke baad jab logo'n ne ye wasiyyat padhi to ye taqleed ki hurmat-e-mutlaq ke baare mein thi. Baae'n-hama baaz ahle ilm doosre qaabil-e-etemaad ulama ke saamne hurmat-e-taqleed ke mutaalliq apne khayalat waazeh kar dete hain aur ye tasreeh nasl dar nasl aur ek tabqa se doosre tabqa mein muntaqil hoti hui salaf se khalaf tak pohonch jaati hai.

Ulama-e-kaamileen naaqiseen ke saamne bayan kar dete hain¹. Agar is masla mein ahle taqleed haqiqat se mahjoob² hain to doosre ahle ilm to mahjoob nahi. Khud ham ne apne zamane mein apne asaatisa ko dekha hai ke wo uloom-e-ijtihaad mein maharat rakhte hain. Magar un mein se kisi ek ko bhi nahi paaya ke taqleed ko sahih kehta ho. Un mein se baaz to nihayat saraahat ke saath taqleed ka inkaar kar dete hain. ❶

❶ • Allama Muhammad bin Ismail Sanaani (d 1182h) aur Allama Abdul Qaadir bin Ahmad (d 1207h) (Jo Imam Shawkani ke ustaad the) ko misaal ke taur par pesh kiya ja sakta hai. •

Agarche bahut se masaail mein ahle taqleed aur un ulama ke darmiyan kashmakash shuru ho jaati hai aur unko mehn-o-ibtala^{3 4} ka saaman karna padta hai. Jis mein unke liye bahut bada ajr hai. Har zamane aur har mulk mein ulama-e-haq ko unhi haalaat ka saamna karna pada hai.

Bil-jumla ye ek aisa maamla hai jiska mushaahada har shakhs apne-apne zamane mein karta hai aur ham ne bilaad-e-islamiya mein se kisi shahr ke mutaalliq ye nahi suna ke wahan ke bashinde taqleed chodkar Quran-o-Sunnat ki ittiba par jama hain. Un mein se jo log ilm se nisbat rakhte hain un par ya to wo mazhab ghaalib hota hai, jiske wo muqallid hain aur mohaqqiqeen aise logo'n ko ahle ilm mein shumaar nahi karte ya wo sirf chand uloom-e-ijtihaad mein maahir hone ki wajah se ijtihaad ki

¹ T: Kaamil (maahir) ulama naaqiseen (kam ilm, kam-fahm) ke saamne bayan karte hain [RSB]

² T: (محبوب) Parde mein, makhfi, chupa hua [RKT]

³ T: (محن) Balaa'e'n takleefe'n, musibate'n [RKT]

⁴ T: Balaa, museebat, aafat, imtihaan [RKT]

ahliyat se mehroom hote hain aur ikhtiyaari taur par nahi, balke majbooran daaera-e-taqleed se baahar nahi nikal sakte.

Ya wo tamaam uloom-e-ijtihaad ke aalim aur maahir hain. Yehi wo ulama hain, jin par waajib hai ke wo kalma-e-haq kahe'n aur raah-e-haq mein kisi malaamat ki parwah na kare'n, illa ye koi sharai uzr ho. Raha wo shakhs jo ilm se nisbat nahi rakhta wo mahez awaam mein shumaar hota hai, jo taqleed waghaira kuch nahi jaanta wo sirf islam se nisbat rakhta hai, wo namaz aur deegar ibadaat aur muamalaat waghaira mein wohi kuch karta hai jo uske shahr ke doosre musalman karte hain. Wo us taassub se paak hota hai jo doosre muqallideen ka wateera hai, Allah Ta'ala ahle ilm ko uske shar se mehfooz rakhta hai. Aise shakhs ke dil mein koi aisi cheez nahi hoti jo usko taassub par ubhaar sake.

Albatta baaz shaitaan-sifat muqallideen usko ulama-e-ijtihaad ke khilaaf bhadka dete hain aur wo un ulama ke khilaaf jahaalat par utar aata hai. Jiski wajah se wo duniya-o-aakhirat mein halaakat ke gadhe mein gir jaata hai.

Ya wo mutazkkira-as-sadr tabqa ki satah se thoda sa buland hote hain wo agarche husool-e-ilm se to shughal nahi rakhte. Magar wo apni ibadaat-o-muamalaat ke baare mein ahle ilm se poochte rehte hain aur unhe'n sahih aur ghalat ki qadre tameez bhi hoti hai. Ye log jis aalim se masaail poochte hain, usi ki ittiba karte hain. Agar wo kisi muqallid se masaail mein istifsaar¹ karte hain to sirf taqleed ko haq samajhte hain aur agar kisi mujtahid se istifsaar karte hain to sirf use haq samajhte hain, jiski taraf wo mujtahid rehnumaai karta hai. Aur wo un dono giroho'n mein se sirf usi ke saath hote hain, jiske nazariyat us par ghaalib aajaate hain.

Ya wo aise log hain jo muqallideen ke uloom ki tehseel mein mashgool hote hain. Unko hifz karne aur unko samajhne mein masroof rehte hain aur wo kisi doosri taraf nazar utha kar nahi dekhte aur idhar udhar iltifaat² nahi karte. Un mein ulama-e-ijtihaad ke khilaaf koot-koot

¹ T: (اِسْتِثْسَار) Sawaal karna, pochna [RKT]

² T: (اِلْتِيفَات) Mutawajje hona, tawajjo, raghbat [FL]

kar taassub bhara hota hai. Wo un ulama ko takleef pohonchane ka koi mauqa haath se nahi jaane dete. Wo awaam ko is ghalat fehmi mein muftala rakhte hain ke ye ulama, imam-e-mazhab ke sakht mukhalif hain. Jiske azeem tasawwur ke liye unke azhaan¹ bahut tang² aur unke quloob us imam ki haibat se labrez hote hain.

Jo unke nazdeek is darje par pohonch chuka hota hai ke uske baad aane waalo'n ka us darje par pohonchna to bahut door ki baat hai, Sahaba Kiraam ﷺ bhi is darje par nahi pohonch sake. Agarche wo log sarahatan iska izhaar nahi karte, taaham apne dilo'n mein is baat ko zaroor chupa lete hain. Agarche ye cheez natqe³ zabaan par nahi aati. Magar apne imam ke baare mein is etiqaad ne zaroor jad pakadli hai ke jab unke paas ye khabar pohonchti hai ke ulama-e-ijtihaad mein se kisi ne kisi masle mein iu imam se ikhtilaaf kiya hi to jaise usne kisi sakht qabeeh amr ka irtikaab kiya hai aur jaise usne in muqallideen ke nazdeek kisi nas-e-qatai ki mukhalifat ki hai.

Jaise usse koi aisi khata ho gai hai, jiska kaffara adaa karna mumkin nahi. Agar wo apne maslak aur mauqif par aayaat-e-qurani aur ahadees-e-mutawaatira se istidlaal karta hai to ye muqallideen uske istidlaal ko qubool nahi karte. Wo us daleel ki taraf aankh utha kar bhi nahi dekhte aur us mukhalifat ki wajah se is tarah aeb-giri karte hain ke utni aeb-giri wo fussaag-o-fujjaar mashoor ahle bidat masalan khawaarij aur rawaafiz mein bhi nahi karte. Wo uske saath is qadar bughz rakhte hain ke utna bughz wo yahood-o-nasaara se bhi nahi rakhte. Jo koi is haqiqat ka inkaar karta hai, wo dar-asal un logo'n ke ahwaal se waaqif nahi.

Bil-jumla saahib-e-ijtihaad un muqallideen ke nazdeek zaal aur muzil⁴ hai. Iske alaawa uska koi jurm nahi ke Kitabullah aur Sunnat-e-Rasool ﷺ par amal karta hai aur wo us mazhab par aaima-e-islam ki paerawi karta hai ke har aalim par wo koi ho, waajib hai ke wo Kitab-o-Sunnat ko muqaddam rakhe.

¹ T: (أَذْيَان) Samajh, aql ya haafze ki quwwate'n [RKT]

² T: (تَنَگ) Chote, tight [RSB]

³ T: (نَطَقِي زَبَان) Zaban se bolna, lafzo'n mein izhaar karna [RSB]

⁴ T: (ضَال و مُضِل) Wo jo khud bhi gumraah ho aur doosro'n ko bhi gumraah kare [RKT]

Hurmat-e-Taqlid Par Aimmah Arba Ki Tasrihaat

Imam Abu Hanifa رحمۃ اللہ علیہ:

Hurmat-e-taqlid par Aimmah Arba رحمۃ اللہ علیہ ne bhi tasreeh¹ ki hai. Ye baat in aimmah kiraam se mutaaddid tareeqo'n se saabit hai. Saahib-e-Hidaya, Rozatul Ulama mein raqm-taraaz hain ke: *“Imam Abu Hanifa se poocha gaya ke gar Kitabulah unki raae ke khilaaf ho tab kya kiya jaae. Janab Imam Abu Hanifa ne farmaya ke Kitabullah ke muqaable mein unke qaul ko chod diya jaae”*.

“Unse kaha gaya ke agar Sunnat-e-Rasool ﷺ unke qaul ki mukhalifat karti ho to, unho'n ne jawab diya ke Sunnat ke muqaable unke qaul ko tark kar diya jaae”.

“Unse sawaal kiya gaya ke agar kisi Sahabi ka qaul unke qaul ke khilaaf ho, unho'n ne jawab diya ke Sahabi ke qaul ke muqaable mein bhi unke qaul ko chod diya jaae”.

Imam Abu Hanifa ka mundarj-baala qaul unke bahut se ashaab aur baaz deegar logo'n ne naql kiya hai.

Imam Maalik رحمۃ اللہ علیہ:

Isi qism ka maqaala Nooruddin Sanhori رحمۃ اللہ علیہ ne Imam Maalik رحمۃ اللہ علیہ se bhi naql kiya hai. Ibne Madeeni رحمۃ اللہ علیہ apni kitab Al Mansak mein zikr karte hain ke Ma'n bin Isa رحمۃ اللہ علیہ riwayat karte hain ke Imam Maalik رحمۃ اللہ علیہ ne farmaya: *“Main insaan hu'n, main kabhi sahih hota hu'n aur kabhi mujhse khata ho jaati hai, is liye meri raae mein acchi tarah ghaur kar liya karo. Jo Kitab-o-Sunnat ke muwaafiq ho, use ikhtiyaar kar liya karo aur jo Kitab-o-Sunnat ke muwaafiq na ho use chod diya karo”*. (Allama Shaatbi رحمۃ اللہ علیہ ne is qaul ko Al Etesaam mein naql kiya hai: V2 P346)

Ajhuri رحمۃ اللہ علیہ aur Kharshi رحمۃ اللہ علیہ ne bhi 'Mukhtasar Khaleel' ki sharho'n² mein mundaraj-baala qaul ko naql karte hue isko taslem kiya hai. Neez Imam Maalik رحمۃ اللہ علیہ ke ashaab mein se ek jamat ne aur baaz deegar ulama-e-

¹ T: (تَصْرِیح) Wazaahat, saraahat, tauzeeh [RKT]

² T: Sharah ki jamaa [RSB]

kiraam ne is qaul ko riwayat kiya hai.

Imam Shafai رحمہ اللہ

Imam Shafai رحمہ اللہ se to hurmat-e-taqleed ki tasreeh to tawaatur ke saath saabit hai aur ye cheez ulama-e-kaamileen par to kya naaqiseen par bhi makhfi nahi. Unke aksar ashaab ne is qaul ko naql kiya hai. Ek aadh ke siwa unke tamaam seerat-nigaro'n ne iski tasreeh ko naql kiya hai.

Imam Bayhaqi رحمہ اللہ, Imam Shafai رحمہ اللہ ke shagird Imam Rabee رحمہ اللہ se riwayat karte hain ke unho'n ne Imam Shafai رحمہ اللہ se suna hai, Janab-e-Imam ne kisi shakhs ke sawaal ke jawab mein farmaya: *“Rasool Allah ﷺ se kuch is tarah marwi hai”*. Saail ne arz ki: *“Aye Abu Abdullah! Aapki raae bhi yehi hai?”* Imam Shafai رحمہ اللہ kaanp gae aur unka rang mutaghiyyar hogaya aur farmane lage: *“Tera bura ho! Kaunsi zameen mujhe panaah degi aur kaunsa asmaan mujh par saaya-guna'n¹ hoga. Jab mer saamne Rasool Allah ﷺ ki koi hadees riwayat ki jaae aur main uske mutaabiq fatwa na du'n? Haa'n sar aankho'n par, haa'n sar aankho'n par”*.

Bayhaqi رحمہ اللہ hi riwayat karte hain ke Imam Shafai رحمہ اللہ ne farmaya: *“Agar tum meri kitab mein koi aisi baat paao jo Rasool Allah ﷺ ki sunnat ke khilaaf ho to mere qaul ko chod do (2)”*.

Bayhaqi رحمہ اللہ riwayat karte hain ke Imam Shafai رحمہ اللہ ne farmaya: *“Jab siqa raawiyon ka silsila-e-isnaad Rasool Allah ﷺ tak pohonche to wo hadees sahih aur saabit hai. Rasool Allah ﷺ ki hadees ko kabhi tark nahi karna chaahiye. Illa ye ke uski mukhalif bhi Aap ﷺ ki koi hadees hi ho”*.

Imam Bayhaqi رحمہ اللہ riwayat karte hain ke Imam Shafai رحمہ اللہ ne ek hadees riwayat ki, us par ek shakhs ne unse poocha: *“Kya aap is hadees ko ikhtiyaar karte hain?”* Unho'n ne farmaya: *“Jab mere paas Rasool Allah ﷺ ki sahih hadees riwayat ki jaae aur main use ikhtiyaar na karu'n to main tumhe gawaah bana kar kehta hu'n ke meri aql maari gai hai”*.

Allama Ibn al-Qaiyyim apni maarakatul-aara kitab: Alaam al-

¹ T: (ساہہ گناں) Saaya-daar, saaya dene waala [RSB]

Muwaqqieen mein Rabee رحمہ اللہ ke hawaale se likhte hain ke Imam Shafai رحمہ اللہ ne farmaya karte the: *“Har wo masla jiske baare mein mere qaul ke khilaaf mohaddiseen ke yaha’n sahih hadees maujood hai, main apni zindagi mein aur maut ke baad us hadees ki taraf rujoo karta hu’n”*. (Allama Ibn al-Qaiyyim رحمہ اللہ ne bohot tafseel se Imam Shafai رحمہ اللہ ke aqwaal naql kiye hain, mulaahaza ho Alaam al-Muwaqqieen: V2 P264-271)

Ibn al-Qaiyyim رحمہ اللہ, Hurmala bin Yahya ke hawaale se naql karte hain ke Imam Shafai رحمہ اللہ ne farmaya: *“Wo mera qaul nahi jiske khilaaf Rasool Allah ﷺ ki hadees maujood ho. Agar Rasool Allah ﷺ ki sahih hadees mil jae to uski ittiba oola hai aur meri taqleed na karo”*.

Humaidi رحمہ اللہ kehte hain ke ek shakhs ne Imam Shafai رحمہ اللہ se koi masla poocha ke janab Imam ne masla ka jawab dete hue kaha Rasool Allah ﷺ ne youn farmaya hai. Us shakhs ne poocha: *“Aye Abu Abdullah! Aapki bhi yehi raae hai?”* Imam Shafai رحمہ اللہ ne farmaya: *“Kya tu mujhe zunnaar¹ pehne hue dekh raha hai? Kya mujhe kanisa se nikalte hue dekh raha hai? Main kehta hu’n ke Rasool Allah ﷺ ne farmaya aur tu mujhse kehta hai: Kya teri bhi yehi raae hai? Main Rasool Allah ﷺ se riwayat karu’n aur uske mutaabiq fatwe na du’n?”*

Imam al Harmain Allama Juwaini رحمہ اللہ apni kitab An Nihaaya mein raqm-taraaz hai ke Imam Shafai رحمہ اللہ ne farmaya: *“Jab mere mazhab ke khilaaf sahih hadees mil jae to uski paerawi karo aur jaan lo ke yehi mera mazhab hai”*.

Isi se milti julti riwayat Allama Khateeb Baghdadi رحمہ اللہ ne aur Allama Zahbi رحمہ اللہ ne ‘Tareekh al Islam’ aur ‘An Nubala’ aur deegar ahle ilm ne naql ki hain, jinka ahaata mushkil hai.

Hafiz ibne Hajar Asqalani رحمہ اللہ ‘Tawaali at-Taasees’ mein raqm-taraaz hain: *“Imam Shafai رحمہ اللہ ka ye qaul bahut mashoor hai ke jab Sahih Hadees mil jae to wo hi mera mazhab hai”*.

① • Allama Abu Ishaq Shaatibi رحمہ اللہ, Imam Shafai رحمہ اللہ ka ye qaul naql karte hain: Hadees mera mazhab hai, mera jo qaul iske mukhalif ho use diwaar par de maro. (Al Etesaam: V2 P346) •

¹ T: (زُنَّار) Mazhabi patti jo ghair-muslim pehente hain [RSB]

Allama Subki رحمۃ اللہ علیہ farmate hain ke is silsila mein Imam Shafai رحمۃ اللہ علیہ ki ek tasneef bhi hai.

Imam Ahmad bin Hambal رحمۃ اللہ علیہ:

Imam Ahmad bin Hambal رحمۃ اللہ علیہ Aemma Arba mein sabse ziyada raae se nafrat karne waale, raae se sabse ziyada door aur sunnat ka sabse ziyada iltizaam karte the. Allama Ibn al-Qaiyyim رحمۃ اللہ علیہ apni tasnifaat masalan Alaam al-Muwaqqieen mein Imam Ahmad bin Hambal رحمۃ اللہ علیہ par nihayat saraahat se riwayat karte hain ke usooli taur par raae par amal hai hi nahi. Ulama-e-Hanaabala mein se Allama Ibn al-Jauzi رحمۃ اللہ علیہ waghaira ne bhi isi tarah naql kiya hai. Jab wo raae se rokhte hain ya usse nafrat karte hain to unka qaul bhi Aemma-e-Salaasa¹ ke qaul ke mutaabiq hai, jo is par dalaalat karta hai ke hadees sahih unka mazhab hai. Imam Ahmad رحمۃ اللہ علیہ is par mazeed izaafa ye karte hain ke Aemma Salaasa to raae par amal kar lete hain, agar wo nas ke mukhalif na ho. Magar wo to raae hi par amal karne se rokhte hain. ①

① • Qiyaas aur raae ke baare mein Imam Ahmad bin Hambal رحمۃ اللہ علیہ ke mazhab ki ye tarjumani sahih nahi. Kyounke Imam Mausooif Quran-o-Sunnat ki nusoos, Fataawa Sahaba رضی اللہ عنہم aur hadees-e-zaeef ki adm maujoodgi ke waqt raae aur qiyaas par amal kar lete hain. Ibn al-Qaiyyim رحمۃ اللہ علیہ Alaam al-Muwaqqieen mein qiyaas ke baare mein Imam Ahmad رحمۃ اللہ علیہ ka mazhab naql karte hain: *“Kisi Mas-ale mein jab Imam Ahmad رحمۃ اللہ علیہ ke paas nas, ya qaul-e-Sahabi رضی اللہ عنہ, hadees-e-mursal ya hadees-e-zaeef nahi hoti to wo paanchwe'n usool ki taraf rujoo karte hain aur wo hai qiyaas. Wo zarurat ke waqt qiyaas par amal karte hain”*. Imam Ahmad farmate hain: *“Maine Imam Shafai رحمۃ اللہ علیہ se qiyaas ke mutalliq poocha to unho'n ne jawab diya ke sirf zarurat ke waqt qiyaas par amal kiya jaata hai”*. (Alaam al-Muwaqqieen: V1 P32)

Khud Imam Shawkani رحمۃ اللہ علیہ ne Irshad al-Fuhoor mein Ibne Qadama رحمۃ اللہ علیہ ke hawaale se Imam Ahmad رحمۃ اللہ علیہ ka ye qaul naql kiya hai ke: *“Koi shakhs qiyaas se mustasna nahi reh sakta”*. (P99)

Qiyaas ki mukhalifat mein Imam Ahmad ko jo qaul milta hai, Qazi Abu Yaala رحمۃ اللہ علیہ ne uski taaweel ki hai ke nas ki maujoodgi mein qiyaas faasid al-etebaar hai. (P200) •

Allama Sherani رحمۃ اللہ علیہ ‘Al Meezaan’ mein raqm-taraaz hain ke *“Aemma Arba ka qaul hai ke jab sahih hadees mil jaae to wohi hamara mazhab hai aur kisi ke liye qiyaas aur hujjat ki gunjaaish nahi rehti”*.

¹ T: Imam Abu Hanifa, Imam Maalik, Imam Shafai رحمۃ اللہ علیہ [RSB]

Amal Bil Hadees Dar-haqiqat Aimma Arba Ki Muwaafaqat Hai:

Jab ye haqiqat waazeh ho gai ke Aimma Arba ka apni raae ke muqaable mein nas ko muqaddam rakhne par ijma hai to aapko maaloom ho gaya ke wo aalim jo ahle mazahib ke qaul ko chod kar nas par amal karta hai wo dar-haqiqat Aimma Arba ki muwaafaqat karta hai aur wo muqallid jo ahle mazahib ke qaul ke muqaable mein nusoos ko tark kar deta hai. Wo Allah aur Rasool ﷺ apne Imam aur deegar tamaam ulama-e-islam ki mukhalifat karta hai.

Khuda Ki Qasam! Allah Ta'ala se darte hue aur Rasool Allah ﷺ se haya karte hue mazkoora-baala iqtibasaat¹ nok-e-qalam se jaari hue hain. Ya-lillah al-ajb²! Kya ek momin ke liye Allah aur Rasool ﷺ ke qaul ko ulama-e-ummat ke aqwaal par muqaddam rakhne ki khaatir in iqtibasaat se taaeed haasil karne ki zarurat hai?

Ya-lillah al-ajb! Kaun aisa momin ho sakta hai, jis par ye waazeh haqiqat multabis³ ho aur aakhir use un ulama ke aqwaal se taaeed haasil karna pade ke Allah aur Rasool ﷺ ka qaul unke aqwaal par muqaddam hai. Wo is usool se waaqif hain ke tarjeeh taaruz ki fara'⁴ hai. Wo kaun hai jiska qaul Allah aur Rasool ﷺ ke qaul se mutaariz ho sake. Hatta ke hame'n tarjeeh-o-taqdeem ki taraf rujoo karna pade. SubhanAllah! ye to bohtan-e-azeem hai.

Allah Ta'ala in muqallideen ko ghaarat kare, jinke ghuluv ko dekh kar Aimma Arba ﷺ ko apne aqwaal ke muqaable mein Allah Ta'ala aur Rasool Allah ﷺ ke qaul ko muqaddam rakhne ki tasreeh karna padi. Ye ghuluv yahood-o-nasaara ke is ghuluv se mushabahat rakhta hai jo wo apne ahbaar-o-ruhbaan ke baare mein rakhte the.

In muqallideen ne hame'n bhi un iqtibasaat ke naql karne par majboor

¹ T: (اقتباس) Akhaz, istifaada, wo ibaatat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jae, extraction, extract [RKT]

² T: (يَا لِلَّهِ عَجَبًا) Allah ki qudrat, kya hairat angez baat hai [RSB]

³ T: (ملتبس) Mashkook, pechida, mubham [RKT]

⁴ T: (فزع) Shaakh, theni, darakht ki shaakh [RKT]

kiya. Warna ye aisi waazeh haqiqat hai jo kisi par mushtaba nahi ho sakti. Ba-farz-e-muhaal (maazAllah) agar ulama-e-islam mein se koi aalim apne qaul ko Allah Ta'ala aur Rasool Allah ﷺ ke qaul ki maanind qaraar deta hai to uske qaul ko Allah Ta'ala aur Rasool Allah ﷺ ke qaul par muqaddam rakhna to kujaa¹ wo to sire se hi kaafir aur murtad hai. *Inna Lillahi Wa Inna Ilaihi Raajioon*

In mazahib ne ahle mazahib ke saath kya kiya aur unhe'n kahan le aae. Kaash! Ye bewaqoof aur mujrim muqallideen aql se kaam lekar ghaur kare'n. Kyounke un logo'n ne ilm mein fikr-o-tadabbur tark kar diya aur Allah Ta'ala aur Rasool Allah ﷺ ki waazeh nusoos aur apne aimma-e-mazaahib ke aqwaal ke ma-bain muwaazana karne lage. Unho'n ne tasawwur kar liya ke ye Aimma Ikram ﷺ Rasool Allah ﷺ ke saamne khade hain. In muqallideen mein se jis mein zarra bhar aql baaqi reh gai hai, kya wo sonch sakta hai ke ye Aimma Matbooeen Aap ﷺ ke saamne khade ho kar Aap ﷺ ke qaul ko radd kar sakte hain. Ya Aap ﷺ ke qaul ki mukhalifat kar sakte hain? Hargiz nahi!

Aimma Ikram ﷺ mein sabse ziyada taqwa aur sabse ziyada khashiyyat-e-Ilahi hai. Akaabir Sahaba Kiraam ﷺ Rasool Allah ﷺ ki azmat aur haibat ki wajah se bahut se hawaadis² mein Aap ﷺ se sawaal nahi kar sakte the. Unhe'n ye baat acchi lagti thi ke ahl baadiya³ mein se aqalmand shakhs huzoor ki khidmat mein haazir ho kar kare taake wo uske sawaal se istifaada kar sake'n. Jaisa ke sahih ahadees mein saabit hai. Sahaba Kiraam ﷺ Rasool Allah ﷺ ke saamne is tarah muaddab⁴ ho kar baithte the goya ke unke saro'n par parinde hain. Apni nazro'n ko jhuka kar rakhte the. Aur izzat-o-ehteram ki wajah se uthaa kar Aap ﷺ ki taraf nahi dekhte the. Wo apne aapko is qadar haqeer aur kamtar samajhte the ke wo Huzoor ﷺ ki aara ke saath apni aara ke taaruz ka tasawwur bhi nahi kar sakte the. Taabaeen ﷺ bhi Sahaba Kiraam ﷺ ke adab mein qareeb-qareeb yehi tariqa rakhte the aur taba-taabaeen bhi taabaeen ke saath isi tarah adab se pesh aate the.

¹ T: Urdu mein mauqa-o-nisbat par hairat zaahir karne ke liye istemaal hota hai [RKT]

² T: (خوادیث) Waaqiaat, musibate'n, zamaane ki gardishe'n, haadsaat [RKT]

³ T: Sehra ya jungle mein rehne waale [RSB]

⁴ T: (مُؤَدَّبَانَه) Izzat-o-ehteraam ke saath, tehzeeb aur adab ke saath [RKT]

Aye Muqallid! Aapka kya khayal hai ke agar aapka imam Huzoor ﷺ ke saamne haazir hota to kya isi tarah adab-o-taazeem se sar jhuka kar khada na hota?

Aye Miskeen! Agar tu ilm se rehnumai haasil nahi kar saka to kam-az-kam aql hi se rehnumai haasil karlo. Kyourne agar tu aql hi se raushni haasil karne ki koshish karega to apni jahaalat ki tarikiyo'n se nikal kar noor-e-haq mein aajaega.

Aapko taqdeem-e-nusoos ke baare mein Aemma Arba ke aqwaal ki maarifat haasil ho gai hai, jo ham ne guzishta sutoor mein naql kiye hain. Ham ne manaa-e-taqleed par unka ijma bhi aapke samne pesh kar diya hai. Ham ne Imam Abu Hanifa, Imam Dar al-Hijra Maalik bin Anas رحمہ اللہ ke aqwaal bhi naql kar diye hain. Manaa-e-taqleed ke baare mein Imam Muhammad bin Idrees Shafai رحمہ اللہ ke tamaam aqwaal bhi aapke saamne hain.

Zara Imam Shafai رحمہ اللہ ke shagird-e-Rasheed Imam Muzani رحمہ اللہ ki tasneef 'Mukhtasar Muzani' ke ibtidaaiya ke ye alfaaz mulaahaza farma leejiye. Raqamtaraz hain: *"Ye Imam Shafai رحمہ اللہ ke ilm aur unke aqwaal ke maane ka ikhtisaar hai. Taake main ise us shakhs ke samne padhu'n jo isko akhaz karne ka irada rakhta hai aur uske saath-saath is baat ko bhi madde-nazar rakhna hoga ke Imam Shafai رحمہ اللہ ne apni ya kisi aur ki taqleed se mana kiya hai. Taake wo shakhs apne deen ki khaatir is mein ghaur kare aur poore bharose ke saath ise akhaz kare"*. (Alaam al-Muwaqqieen: V2 P181)

In alfaaz par ghaur keejiye jin ko Imam Muzani رحمہ اللہ ne naql kiya hai aur Imam Muzani رحمہ اللہ Imam Shafai رحمہ اللہ ke mazhab ki sabse ziyada maarifat rakhte the. Aur Imam Shafai رحمہ اللہ ki is tasreeh ka sabse ziyada ilm rakhte the. Unho'n ne apni ya kisi doosre ki taqleed se mana farmaya hai.

Imam Ahmad bin Hambal رحمہ اللہ se bhi mana-e-taqleed mein bahut se aqwaal manqool hain. Chunache Abu Dawood رحمہ اللہ kehte hain: *"Maine Imam Ahmad رحمہ اللہ se arz ki: Auzai رحمہ اللہ, Maalik رحمہ اللہ se muttabe sunnat hain"*. Imam Ahmad رحمہ اللہ ne farmaya: *"Apne deen mein un mein se kisi ki taqleed na kar. Jo cheez Rasool Allah ﷺ aur Sahaba Kiraam رحمہم سے saabit*

hai bas usi ko ikhtiyaar karle”.

Abu Dawood رحمہ اللہ kehte hain: Maine Imam Ahmad رحمہ اللہ ko ye farmate hue suna hai: *“Ittiba ye hai ke musalman Rasool Allah ﷺ ki sunnat ki paerawi kare, Sahaba Kiraam رضی اللہ عنہم ke taammul¹ ki paerawi kare aur phir taabaen ki paerawi kare”.*

Mulaahaza farmaiye, Imam Mausooof ne kis tarah taqleed aur ittiba mein tafreeq ki hai. Abu Dawood رحمہ اللہ kehte hain: *“Mujhe Imam Ahmad رحمہ اللہ ne farmaya: Meri taqleed na kar, Na Maalik رحمہ اللہ, Shafai رحمہ اللہ, Auzaai رحمہ اللہ, aur Sauri رحمہ اللہ ki taqleed kar. Balke deen ko usi akhaz se akhaz kar jahan se unho’n akhaz kiya hai”.*

Imam Ahmad رحمہ اللہ ne farmaya: *“Ye cheez kisi shakhs mein samajh ki kami par dalaalat karti hai ke wo apne deen mein rijaal ki taqleed karta hai”.* (Ye tamaam aqwaal Ibnul Qaiyyim رحمہ اللہ ne Alaam al-Muwaqqieen V2 P182 par naql kiye hain)

Allama Ibn al-Qaiyyim likhte hain: *“Isi wajah se Imam Ahmad رحمہ اللہ ne fiqa mein koi kitab taaleef nahi ki, balke unke shagirdo’n ne unke aqwaal, afaal aur jawabaat waghaira se unke mazhab ki tadween ki hai”.*

Allama Ibne Jauzi رحمہ اللہ Talbees-e-Iblees mein raqam taraaz hain: *“Aapko maaloom hona chaahiye ke muqallid ko us cheez par etemaad nahi hota, jis mein wo taqleed karta hai. Taqleed mein manfa-at-e-aql ka ibtaal hai”².* Is mauzoo par unho’n ne bahut taweel bahes ki hai.

Hurmat-e-Taqleed-e-Aimma Ahle Baet Ki Tasrihaat:

Bil-jumla taqleed ke baare mein Aimma Arba ki mumaaniyat aur apni aara aur deegar ulama ki aara par Quran-o-Sunnat ki nusoos ko muqaddam rakhne mein unka mauqif is qadar waazeh hai ke saahib-e-ilm par khwah unka peer ho ya koi aur makhfi nahi reh sakta. Rahi taqleed ke baare mein deegar aimma matbooeen ki nusoos to Aimma Ahle Baet رضی اللہ عنہم bhi taqleed se mana karte hain. Mumaamiyat-e-taqleed ki nusoos unki maarooof kitabo’n mein maujood hain. Unke mazahib ki maarifat rakhne

¹ T: (تعامل صحابه) Aesa amal jis par tamaam sahaaba ya phir unki aksariyat karte ho’n [RSB]

² T: (mafhoom) Andhi taqleed karne se aql ka koi faaeda nahi hota [RSB]

waalo'n ne unse naql kiya hai jo koi un nusoos ko dekhna chaahta hai, use un aimma ki taalifaat ka mutaala-a karna chaahiye.

Imam Muhammad bin Ibrahim Wazeer رحمہ اللہ ne apni tasnifaat mein un nusoos ko jama kar diya hai, jo kaafi-o-shaafi hain. Khususan unho'n ne apni maarooft kitab 'Al Qawaaid' mein Aimma Ahle Baet aur deegar tamaam ulama-e-islam ka ijma naql kiya hai ke murda shakhsiyaat ki taqleed haraam hai.

Is kitab mein unho'n ne bahut taweel aur umda bahes ki hai. Aapke liye Imam Haadi Yahya bin Hussain ki tasrihaat kaafi hain. Kyoum ke Imam Haadi wo hasti hain ke dayaar-e-Yemen ke tamaam musalman unki apne asr yaane teesri sadee hijri se lekar aaj tak unke mazhab ki taqleed karte hain. Unke muttabieen aur unke mazhab ka ilm rakhne waalo'n ke yaha'n ye cheez shohrat rakhti hai, unho'n ne is sarahat se taqleed ki mumaaniyat ki hai ke us mein kisi shak-o-shubha ki gunjaaish nahi.

Unka ye qaul tamaam dayar-e-Yemen mein mashoor hai. Jise deegar log to kya khud Imam Haadi ke muqallideen bhi jaante hain. Magar wo Imam Haadi ki taqleed karte hain, khwah Imam Haadi chaahte ho'n ya na chaahte ho'n.

Unke muqallideen kehte hain ke agarche taqleed jaaiz nahi, magar unho'n ne mutakhhireen ke qaul par amal karte hue unki taqleed ki hai ke Imam Haadi ki taqleed jaaiz hai. Halaanke Imam Haadi ne khud taqleed se mana kiya hai. Agar aap mein insaaf hai to ye cheez aapko bahut ajeeb-o-ghareeb nazar aaegi. Isse aapko ye haqiqat bhi maaloom ho jaaegi ke Imam Haadi ke baaz muttabieen ne usool-o-furoo ki kitabo'n mein taqleed ke jawaaz ki jo tasreeh ki hai wo unke Imam ke mazhab ke mutaabiqa nahi hai. Un mein bhi taqleed usi tarah aai hai, jaise doosre mazaahib mein.

Mazaahib-e-Mustaqrah Ne Quran-o-Sunnat Ko Mansookh Kar Diya?

Guzishta zamane mein Imam Haadi aur Imam Zain al-Aabideen ke muttabieen insaan ke haamil the. Khususan ijtihad ka darwaza khula

rakhne taqleed ko jaaiz qaraar dene aur is jawaaz ko kabhi mutaiyyan imam ki taqleed ke daaera mein mehsoor¹ na karne ke baare mein unho'n ne daaman-e-insaan ko haath se nahi choda. Jaisa ke unki taalifaat se ye haqiqat waazeh hai. Uske bar-aks deegar muqallideen apne aap par kisi imam-e-muaiyyan ki taqleed waajib qaraar dete hain. Unhe'n is baat par sukoon-o-itminaan hai ke ijtihaad ka darwaza band ho chuka hai aur bando'n par Allah Ta'ala ka fazl-o-karam munqata ho chuka hai.

Wo apni jahaalat mein shareek awaam ko maarif-e-ilmiyya se nawaazte rehte hain, unho'n ne awaam ki khaatir masaa'il-e-taqleed ki maarifat mein kitabe'n mudawwan kee'n aur unhe'n ye zehen-nasheen karaaya ke aimma kiraam ka zamana guzar jaane aur istiqraar-e-mazaahib ke baad ijtihaad ka darwaza band ho chuka hai. Aur unki bidaat mein ek aur bidat ka azaafa kar diya. Aur unki shanaa-at² ko dugna kar diya aur unke baare mein jahaalat ka faisla karke unko jaahil qaraar de diya.

Jo koi aisi baat kehne ki jurat karta hai, Allah Ta'ala ke baare mein is qism ka hukm laga sakta hai, jisse Allah Ta'ala ke apne bando'n par taaleem-o-irshad ke zariye fazl-o-karam karne se aajiz hona laazim aata hai. Wo ye jurat bhi kar sakta hai ke bando'n mein ghalat faisle kare aur apne kalaam mein be-tukke pan ka izhaar kare. Taajjub hai unho'n ne jahaalat aur bidat-e-taqleed par jo-ke tamaam bidato'n ki jad aur har qism ki qabaahat-o-shanaa-at ka mamba³ hai kaise qanaa-at⁴ karli hai. Yaha'n tak ke un muqallideen ne ummat-e-muhammadiya par Kitab-o-Sunnat ke zariye maarifat-e-shariyat ki tamaam raahe'n masdood⁵ kardi hain.

Ye daawa kiya ke maarifat-e-deen ki koi sabeel⁶ nahi. Goya faham-e-bashari badal gaya hai. Aql-e-insaani ki tamaam salahiyate'n khatam ho gai hain. Ye is baat ki khwaahish hai ke tamaam ummat mein bidat-e-taqleed aam ho jaae aur unke tabqa mein koi shakhs unki satah se

¹ T (مَحْصُور) Ghera hua, ghira hua, surrounded, besieged [RKT]

² T: (شَنَاعَت) Buraai, badee, bad-kirdaari [RKT]

³ T: (مَنْبَع) Asal, nikalne ki jagah, muqaam-e-zuhoor, masdar [RKT]

⁴ T: Thodi cheez par raazi aur khush rehna, jo mil jaae us par raazi rehna [FL]

⁵ T: (مَسْدُود) Band [FL]

⁶ T: (سَبِيل) Tadbeer, raasta, tariqa, sabab [FL]

buland ho kar na soche. Goya Kitab-o-Sunnat se maakhaz-e-shariyat jo hamare saamne maujood hai, mansookh ho chuki hai aur uski naasikh-o-bidat hain jo deen-e-haq mein unki taqleed ne ejaad ki hain. Logo'n ko Quran-o-Sunnat ki kisi aisi baat par amal nahi karna chaahiye mazahib mustaqrah mein jiska suboot na ho.

Baat ye nahi ke mazhab ki aara agar Kitab-o-Sunnat ke muwaafiq hain, tab us par amal hoga, balke haqiqat ye hai ke Kitab-o-Sunnat ki nusoos agar in mazaahib ki muwaafaqat karti hain to tab un par amal hota hai. Agar Quran-o-Sunnat ki nusoos mazhab ki mukhalifat karti hain to un nusoos se tamassuk karna aur un par amal karna jaaiz nahi. ①

① • Abul Hasan Karkhi to mubalgha karte hue yaha'n tak kehte hain: *“Har wo aayat-e-qurani jo hamare ashaab ke mazhab (yaane mazhab-e-hanafi) ke mukhalif hai wo ya to mansookh samjhi jaaegi ya use tarjeeh par mahmool kiya jaaega aur agar apne mazhab ke muwaafiq banaane ke liye uski taaweel karli jaae to behtar hai”*. (Usool-e-Karkhi Ma' Usool al-Bazdawi: P373)

“Har wo hadees jo hamare ashaab ke mazhab ke khilaf hai wo naskh par mahmool hogi ya samjha jaaega ke usi jaisi koi hadees uski muariz¹ hai”. (P373) Inna Lillahi Wa Inna Ilaihi Raajioon. •

Ye unke aqwaal ka haasil hai, magar jab unho'n ne dekha ke is tasreeh par khwaas to kya awaam ka zehen bhi unke maslak-e-taqleed ko qubool karne par taiyaar nahi, jise sunkar unke dil kaanp uthte hain to unho'n ne is kufriya ibaaarat aur maqaala-e-jaahiliyat ko aise alfaaz ke pardo'n mein chupa diya, jin se unka maqsad faut nahi hota. Wo awaam mein kuch is tarah baat karte hain *“Ijtihaad ka darwaza band hogaya”* is jhoot aur ifтира ke maane ye hai ke ab is millat-e-islamiya mein koi aisa shakhs baaqi nahi reh gaya jo Kitab-o-Sunnat ka faham rakhta ho. Jab Kitab-o-Sunnat ka faham rakhne waala baaqi nahi to Kitab-o-Sunnat ko samajhne ki koi sabeel nahi.

Jab Kitab-o-Sunnat ke faham ki koi raah nahi tab un mein kitne hi ahkaam aise hain jinki taraf iltifaat aur un par amal karna mumkin nahi, khwah wo mazhab ke muwaafiq ho'n ya mukhalif. Kyounke koi shakhs aisa maujood nahi hai jo Kitab-o-Sunnat ki nusoos ke maane ki maarifat rakhta ho. Ye Allah Ta'ala par jhoot aur bohtan hai. Goya wo ye daawa

¹ T: (مُعَارِض) Mukhaalif, muqaabil [RKT]

karte hain ke Allah Ta'ala aisi makhoolq paeda karne ki qudrat nahi rakhta, jo uski shariyat ko samajh kar uske mutaabiq uski ibadat kare.

Hatta ke Allah Ta'ala ne Kitab-o-Sunnat ke zariye apne bando'n ko jo shariyat ataa ki hai wo shariyat-e-mutlaqa¹ aur daaemi nahi, balke wo shariyat muqaiyyada aur ek khaas waqt-e-muqarrar tak ke liye hai. Ye muddat muaiyyana mazahib mustaqra ke zuhoor aur ibtida par khatam ho jaati hai.

In mazahib ke zuhoor ke baad koi Kitab-o-Sunnat nahi, balke is ummat ke liye ek nai shariyat wujood mein aagai hai. Jo apni raae aur zan² ke mutaabiq Quran-o-Sunnat ke saabiqa ahkaam ko mansookh kar sakti hai. Agarche muqallideen zabaan-e-qaal se uska inkaar aur uski tardeed karte hain. Magar zabaan-e-haal se yehi cheez laazim aati hai.

Warna unke is daawe ke aur kya maane ho sakte hain ke ijtihaad ka darwaza band aur taqleed ke siwa koi chaara nahi. Jab wo ye daawa karte hain to isse wohi natija nikalta hai jiska ham ne zikr kiya hai. Yaha'n ham unko ye aayat bhi padh kar sunaate hain:

اِتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللّٰهِ

Unho'n Ne Allah Ko Chodkar Apne Ulama Aur Darwesho'n Ko (apna) Rabb Bana Liya. (Surah at-Tauba: 31)

Wo agar iska inkaar bhi karte hain aur kehte hain ke ijtihaad ka darwaza khula hai aur taqleed zaroori nahi. Unse poocha jaae ke phir tum Kitab-o-Sunnat par amal karne waalo'n aur apne deen ko bila-waasta Quran-o-Sunnat se akhaz karne waale par tarah-tarah ke ilzaam kyon lagaate ho. Tum ne unki izzat par hamle karne aur unko takaleef pohonchane ko kaise jaaiz samajh liya hai.

Unhe'n khud ilm hai aur uske saath-saath wo log bhi jaante hain, jo unke mazhab ki maarifat rakhte hain ke ye poori shadd-o-madd³ ke saath ijtihaad ka darwaza band kiye hue hain aur unho'n ne Kitab-o-Sunnat tak pohonchne ki tamaam raahe'n masdood kar rakhi hain. Un par bila-

¹ Check if mutlaqn is correct or mutlaqa is correct?

² T: Allah ke kaamil aur hatmi qawaneen [RSB]

³ T: (شَدَّ وَ مَدَّ) Josh-o-kharosh, zor-shor [RKT]

taraddud hi baat laazim aati hai. Jiska ham ne zikr kiya hai. Lihaaza aap khud hi insaaf kar leeejiye ke bidat-e-taqleed ke sabab se deen ko kin-kin masaaib se do-chaar hona pada aur kin-kin shaitaani buraiyo'n ka saamna karna padaa.

Mafaasid-e-taqleed ki wajah se agar ijtihaad ke masdood hone ki buraai na janam leti tab bhi taqleed ki buraai intiha ko pohonchi hui hai. Kyouнке taqleed aisi musibat hai jisne sire se shariyat ki bisaat hi lapet kar rakh di hai. Taqleed se Allah Ta'ala aur uske Rasool ﷺ ke kalaam ka mansookh hona ya doosro'n ki aara ka muqaddam hona aur unke hukm ki bajaee doosro'n ke hukm ko tasleem karna laazim aata hai.

Ise islam ki maut ki kahbar dene waale uth! Uski maut ka elaan karde, kyouнке nekiyaa'n zaayal¹ ho gae'n aur buraiya'n zaahir ho gae'n.

Taqleed Mein Zaidiyya Aur Hadawiyya Ka Taassub:

Guzishta sutoor mein ham ne jo zikr kiya hai ke dayar-e-Yemen mein Zaidiyya aur Hadawiyya mein ijtihaad ka darwaza khula rakhne ke baare mein insaaf ke haamil ulama maujood hain. To ye guzre zamano'n ki baat hai. Aaj kal to ham ne Zaidiyya aur Hadawiyya ko sabse ziyada mutaassib² paaya hai. Kyouнке ye log jab kisi ke mutaalliq sunte ke usne ijtihaad ka daawa kiya hai aur wo apne deen ko bila-waasta Kitabullah aur Sunnat-e-Rasool ﷺ se akhaz karta hai to is tarah haath dho kar uske peeche padh jaate hain ke us bure sulook par islam ki aankhe'n roti hain. Us par is qadar taan-o-tashnee, laanat-o-malaamat, tafseeq-o-takfeer ke teer barsaae jaate hain ke us qadar kuffar par bhi nahi barsaate. Use apne ilaaqe se nikaal dete hain, use patthar maarte hain aur uski hatake-izzat³ tak se baaz nahi aati.

Yaqeenan aap jaante hain ke agar unko kilafat ki haibat na rok rakha ho to ye log un ulama ko qatl karne se bhi gurez na kare'n. Jo apne aap ko Kitab-o-Sunnat se mansoob karte hain aur unke saath wo sulook karte,

¹ T: (زَائِل) Door hone waala, mit jaane waala [RKT]

² T: (مُتَعَصِّب) Taassub baratne waala [RKT]

³ T: (هَيْبَت) Shaan mein gustaakhi, tauheen [RKT]

jo wo kuffaar ke saath bhi nahi karte. Ham ne iska kafi mushaahada kiya hai. Magar ye muqaam uski bast-o-tafseel ka mutahammil nahi.

Yemen Mein Taassub Ka Sabab:

Is tashaddud ka sabab ye hai ke ulama-e-muqallideen ki ek jamat jo deen ke ewaz hamesha duniya ki taalib rehti hai. Aam bazaari logo'n aur lashkariyo'n ko jo deen ki ziyada soojh-boojh nahi rakhte ye baawar karaane mein kaamyab ho gai hain ke un saabit-shuda masaail mein jin mein wo taqleed karte hain mukhalifat karne waale dar-haqiqat Ameer-ul-Momineen Hazrat Ali Karramallaahu Wajhahu se munharif hain.

Wo Hazrat Ali عليه السلام se bughz rakhte hain unki fazilat ko tasleem nahi karte aur Aimmah-e-Ahle Baet aur unki aulaad se inaad rakhte hain. Jab ek aami ye baat sunta hai aur uske saath-saath un ulama-e-muqallideen ke zaahiri libaas shaan-o-shaukat un shagirdo'n ke jamghatto'n, unki qazaa aur fatwo'n ki wajah se unke zehen mein ye baat baithi hui hoti hai ke ye ulama kiraam bade maahir aur bade faazil hain. To use koi shak nahi rehta ke ye baat sahih hai. Aur Quran-o-Sunnat se baraah-e-raast deen akhaz karne waala aalim Ahle Baet ka dushman hai. Uske dil mein hamiyyat-e-jaahiliyat ka jazba bedaar hota hai ye hamiyyat deeni wajah se janam leti hai.

Uske dil me ye wahem, jaise ham saabiqa sutoor mein zikr kar chuke hain, unki bidat ki tarweej jahaalat ko phaelaane aur apne se ziyada jaahilo'n par iqtisaar ki khaatir in muqallid umala ne daala hai. Kyounke ye ulama jaante hain ke un awaam ki jaahiliyat mein shuja-at is qadar hai. Ke bayan se bhi bahar hai. Hatta ke un awaam mein se jab koi mujarrad wahem ki wajah se jiski koi haqiqat nahi. Hazrat Ali عليه السلام ki tanqees sunta hai to use itni ghairat aur is qadar ghussa aata hai ke usko ushr-e-asheer¹ bhi Allah Ta'ala aur Rasool Allah ﷺ ki tanqees sun kar nahi aata.

In shaitaani hatkando'n ki bina par ulama-e-ijtihaad bilaad-e-yemen

¹ T: (عُشْرٍ عَشِير) Daswe'n hisse ka daswaa'n hissa, bahut hi kam, thoda sa hissa, hundredth part [RKT]

mein shadeed fehen-o-ibtila¹ mein muftala hogae. Ye jurm un ulama-e-muqallideen ka hai kyonke bimaari ki asal jad aur zaher-e-qaatil wohi hain. Aur agar awaam aql-o-shuoor se behrawar ho'n to unke mutaalliq un shayateen ki talbees² ka khauf nahi rehta. Kyonke jo koi apni ibadaat-o-muamalaat mein Kitab-o-Sunnat ki nusoos se tark karta hai. Uske mutaalliq saahib-e-aql ye soch bhi nahi sakta ke un nusoos se Hazrat Ali ؑ ki muwalaat³ se inhiraaf laazim aata hai.

Kitab-o-Sunnat ki nusoos ki wajah se Hazrat Ali ؑ ke khilaaf dil mein bughz kaise aasakta hai. Magar awaam mein jab fuqdaan-e-ilm aur fuqdaan-e-aql dono ekatthe ho jaaen. Khaas taur par deeni muamalaat mein aur shayateen ki talbees ki maujoodgi mein. To phir Inna Lillahi Wa Inna Ilaihi Raajioon padh lena chaahiye. Un awaam ko kya hogaya hai ke noor-e-ilm ke fuqdaan ulama par eteraaz aur tahakkum⁴ ki wajah se unke dil siyaah hogae. Ye kaisa zamaana hai jis mein itni buraiya'n hain jinka koi shumaar nahi.

Har zamane mein awaam ke akhalaq mein ye cheez shaamil rahi ke wo ulama ki is qadar taazeem karte the jo bayaan se bahar se basa-auqaat youn bhi hota tha. Ke awaam tabarruk ke liye ulama ke haath paao'n choomne se gurez nahi karte the. Apne liye unse dua karwate the. Wo tasleem karte the ke ulama deen mein bando'n par Allah Ta'ala ki hujjat mein wo amr-o-nahi mein unki itaa-at karte the. Bila-shubha awaam ko in shaitaan gumraahiyo'n aur taqaabuli akhlaaq par in muqallideen ulama ne ubhaara hai. Uske liye wo zaraae istimaal kiye hain, jiska zikr ham ne guzishta safhaat mein kiya hai. ❶

❶ • 12 sadee hijri mein jab Allama Muhammad bin Ismail al-Ameer Sanaani ؑ ne taqleed ka radd kiya to Yemen ke ulama-e-muqallideen haath dho kar unke peeche padh gae. Unhe'n bhi apne hi ham-watano'n ke haatho'n ibtila ka saamna karna pada. Unke qatl ke mansube taiyaar kiye gae, unhe qaed-o-band ke masaaib se guzarna pada. Unhe'n Jamia Sana mein juma ke khutbe se alag kar diya gaya. Logo'n ne un par naasbiyat aur ahle baet se adawat rakhne ka ghinauna ilzaam lagaya, unka qusoor sirf

¹ T: Urdu pdf ye lafz padhne ke qaabil nahi, yahan mafhoom hoga "bahut sakht aazmaaish aur musibat" [RSB]

² T: Dhoka, fareb, jhoot [RSB]

³ T: (موالات) Kaarobaari muaahada, mel-milaap, wafadaari [RKT]

⁴ T: (تَحَكُّم) Zabardasti, jabri, authority, power [RKT]

ye tha ke wo tamaam ijthadaat kubut-e-hadees se istidlaal karte the. Taqleed ko chod kar Quran-o-Sunnat ki raah par gaamzan the. Namaz mein haath bandhte the, raful yadain karte the. Halaanke tamaam Ahle Yemen Imam Zainul Aabideen عليه السلام ke paerukaar the. Aur Imam Zaid haath bhi baandhte the aur raful yadain bhi karte the. Tamaam aimma-e-zaidiyya, tamaam ummahat-e-kutub-e-hadees padhte chale aae hain. Ye muqallid ulama awaam ko ye baawar kara dete hain ke unke fiqhi mazab ki mukhalifat deen ki mukhalifat hai. Is liye jab koi saahib-e-ijtihaad unke mazhab se sar idhar udhar hota hai to use deen se khaarij qaraar de dete hain. Baqi bin Mukhlad رحمته الله, Ibne Hazam رحمته الله, Ibne Taimiyya رحمته الله, Ibn al-Qaiyyim رحمته الله, Shawkani رحمته الله, aur ijtihaad ke deegar alam-bardaro'n ko bhi apne-apne asr mein isi qism ke logo'n ke haatho'n takleef uthaana padee. •

Ghaur keejiye, ye afaal jo bilaad-e-yemen ke muqallideen se saadir ho rahe hai. Kya un logo'n ke afaal ho sakte hain jinhe'n is haqiqat ka eteraaf hai ke ijtihaad ka darwaz qiyamat tak ke liye khula hai. Aur us shakhs ke liye taqleed jaaiz nahi jo rutba-e-ijtihaad ko pohoncha hua hai. Aur ye ke kisi aalim ke liye jaaiz hai ke apne andar ijtihaad ki sharaait poori karne ke baad apne ijtihaad par amal kare. Khwah kisi ek hi fan ya kisi ek hi masla mein kyou'n na ho. Jaisa ke Aimma Ikram عليه السلام ki fiqa ke ashaab-e-tasaneef ne apne usool-o-furoo ki kitabo'n mein tehreer kiya hai.

Hargiz nahi, khuda ki qasam ye to un logo'n ke hathkande hain jo Kitabullah aur Sunnat-e-Rasool Allah ﷺ se adaawat rakhte hain. Kitab-o-Sunnat ke taalibeen aur un mein raghbat¹ rakhne waalo'n ke khilaaf bughz rakhte hain. Ijtihaad se rokte hain aur taqleed ko waajib qaraar dete hain aur shariyat aur taalibeen-e-shariyat ke darmiyan haayal hote hain aur unko ye baawar karaane ki koshish karte hain ke unke liye shariyat ka faham-o-idraak² muhaal³ hai. Jaisa ke tamaam mazahib ke muqallideen ka wateera hai. Balke ye hazraat ghuluv aur taassub mein unse bhi badh gae hain.

Iske saath-saath aimma kiraam ne apni usool-o-furoo ki kitabo'n mein uloom-e-ijtihaad ki taadaad ki tasreeh ki hai. Ye uloom 5 hain aur har fan ke mujtahid ke liye unka mukhtasar hissa bhi kaafi hai. Ye muqallideen

¹ T: (رَغْبَت) Kisi cheez ki taraf tabiyyat ka jhukaao, khwahish ya mailaan, rujhaan, tawajjo [RKT]

² T: Aqal, daanish aur samajh-boojh [RSB]

³ T: (مُحَال) Jis ka hona mumkin na ho, naa-mumkin [RKT]

jaante hain ke Kitab-o-Sunnat ka ilm rakhne waale unke aksar ham-asr ulama in uloom-e-khamsa ki qadar-e-zaroorat se kai guna ziyaada maarifat rakhte hain. Iske alaawa deegar uloom mein bhi maharat rakhte hain aur ye awaam agarche khud jaahil hain aur maarif ko nahi jaante, magar ye ulama ki qadar-o-qeemat ke mutaalliq ahle ilm se pooch sakte hain aur is baat mein ahle ilm se istifaada kar sakte hain.

Taqleed Aur Raae Ki Mazammat Mein Sahaba Kiraam رضي الله عنهم Aur Taabaeen عليه السلام Ke Aqwaal

Isse aapko maaloom ho gaya hoga ke in awaam ko is cheez par mahez taassub ne amaada kiya hai. Jo wo un ulama ke baare mein rakhte hain, jinki wo taqleed karte hain. Unki taazeem mein hadd se badh jaate hain aur unki aara ki hadd se ziyaad itaa-at karte hain. Itni itaa-at wo Sahaba Kiraam رضي الله عنهم, balke Kitabullah aur Rasool Allah ﷺ ki sunnat se bhi nahi karte.

Imam Bayhaqi رحمته الله aur Allama Ibne Abdul Barr رحمته الله, Hazrat Huziafa bin Yaman رضي الله عنه ke hawaale se riwayat karte hain. Unse Quran-e-Majeed ki ayat:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

Unho'n Ne Allah Ko Chodkar Apne Ulama Aur Darwesho'n Ko (apna) Rabb Bana Liya. (Surah at-Tauba: 31)

Ke mutaalliq sawaal kiya gaya. Ke kya wo apne aalimo'n aur darwesho'n ki ibaadat karte the. Hazrat Huzaiifa رضي الله عنه ne uske jawab mein faramya: *"Nahi, wo unko poojte to nahi the, magar wo jis haraam cheez ko unke liye halaal qaraar de dete wo usko halaal samajh lete the aur jis halaal cheez ko un par haraam thehra dete the ye usko haraam samajh lete the aur is tarah wo Rabb ban gae the".*

Bayhaqi رحمته الله kehte hain ke ye hadees Ibne Haatim ki sanad se marfooan bhi riwayat ki gai hai. Allama ibne Abdul Barr رحمته الله ne isi qism ki tafsir muttasil sanad se baaz Sahaba Kiraam رضي الله عنهم se riwayat ki hai ke *"Agar wo darwesh logo'n ko apni ibaadat ka hukm dete to wo hargiz na maante. Magar unho'n ne Allah Ta'ala ki halaal cheezo'n ko haraam qaraar de*

diya aur logo'n ne use haraam samajh liya aur unho'n ne haraam cheezo'n ko halaal bana diya aur logo'n ne use halaal maan liya. Yehi to Raboobiyaat hai''.

Allah Ta'ala ka irshad hai:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٣٠﴾ قُلْ أُولَٰئِكَ جُنُثَكُمْ يَٰأَهْلَىٰ مِثْلًا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ .

Aur Isi Tarah Aap Se Pehle Ham Ne Jis Basti Mein Bhi Koi Daraane Waala Bheja, To Unke Khus-haal Logo'n Ne Yehi Kaha: Bila-shubha Ham Ne Apne Baap Daado'n Ko Ek Tariqe Par Paaya Aur Ham To Unhi Ke Naqshe-qadam Ki Paerawi Karne Waale Hain. Nabi Ne Kaha: Agarche Main Tumhare Paas Usse Ziyaada Raasti¹ Ka Tariqa Laaya Hu'n, Jis Par Tum Ne Apne Baap Daado'n Ko Paaya?. (Surah az-Zukhruf: 23-24)

Magar unho'n ne apne aabaa-o-ajdaad ki taqleed ko tarjeeh di aur kehne lage:

إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ.

Wo Kehne Lage: Yaqeenan Tumhe'n Jiske Saath Bheja Gaya Hai Ham To Uska Inkaar Karte Hain. (Surah az-Zukhruf: 24)

Allah Ta'ala irshad farmata hai:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿٣١﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا لَفَاعِلَةٌ فَلْنَمْتَدِّ بِمَنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿٣٢﴾

Jab Wo Log Jinki Paerawi Ki Gai Thi, Un Logo'n Se Bezaar Ho Jaaenge, Jinho'n Ne Paerawi Ki Thi Aur Wo Azaab Dekhenge Aur Unke Tamaam Taalluqaat Kat Jaaenge. Aur Jin Logo'n Ne Paerawi Ki Thi, Wo Kahenge: Kaash Ke Hamare Liye Ek Baar (duniya mein) Wapasi Ho To Ham Bhi Un Logo'n Se Usi Tarah Bezaar Ho Jaae'n Jis Tarah Wo Ham se Bezaar Ho Gae Hain. Isi Tarah Allah Unke Amaal Ko Nakaam Khwahish Banaakar Unke Saamne Dikhaega Aur Wo Aag Ke Azaab Se Nikalne Waale Nahi Honge. (Surah al-Baqara: 166-167)

¹ T: (راستی) Imaandaari/diyaanatdaari se, sacchaai, sadaaqaat [RKT]

Quran-e-Majeed mein ek aur jagah aata hai:

مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٣﴾

Ye Kya Moortiya'n Hain, Jinke Liye Tum Mujaawar (bane baithe) Ho? Wo Kehne Lage Hamen Apne Baap Daada Ko Inhi Ki Ibaadat Karte Hue Paaya. (Surah al-Anbiya: 52-53)

Ek aur muqaam par Quran-e-Majeed mushrikeen ka qaul naql fermata hai:

إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَصْلُونَا السَّبِيلَا.

Aye Hamare Rabb! Beshak Ham ne Apne Sardaro'n Aur Apne Bado'n Ki Itaa-at Ki, To Unho'n Ne Hame'n Gumraah Kar Diya. (Surah al-Anbiya: 52-53)

Ye tamaam aayate'n aur isi mafhoom ki deegar aayate'n muqallideen ki be-aqli aur unki haalat-e-zaar¹ ki taraf ishaara karti hain. In aayaat ka shaan-e-nuzool agarche kuffaar aur mushrikeen ke baare mein hai, taaham ittihad-e-illat ki bina par muqallideen par iska itlaaq bhi sahih hai. Usool mein ye cheez saabit hai ke etebaar-e-umoom lafz ka hota hai. Khusoos-e-sabab ka nahi aur adm-e-wujood ke etebaar se hukm illat ke saath rehta hai.

Ahle ilm ne ibtaal-e-taqleed ke baare mein unhi ayaat-e-karima se istidlaal kiya hai. Kuffar ke baare mein unke shaan-e-nuzool ne unko talqeed par unke itlaaq se roka nahi. Chunache muttasil sanad se Allama ibne al Bar رحمته الله, Hazrat Maaz bin Jabal رحمته الله se riwayat karte hain unho'n ne farmaya: *"Tumhare peeche-peeche azmaisho'n ki bharmaar hai, jin mein maal bahut ziyada hoga, Quran bahut kasrat se padha jaaega, hatta ke momin aur munafiq, aurat aur bacche, siyaah-o-surkh sab Quran padhenge aur qareeb hai ke tum mein se koi kahega ke maine to Quran bahut padha hai. Magar mera khayal hai, log us waqt tak meri paerawi nahi karenge. Jab tak ke main unke liye Quran ke alaawa koi aur cheez ejaad na karu'n. Aise shakhs ki bidat se bachte rehna, kyouнке har bidat gumraahi hai"*.

Allama Ibne Abdul Barr رحمته الله riwayat karte hain ke Hazrat Abdullah bin

¹ T: (حَالَتِ زَار) Rone ki haalat, buri haalat [RKT]

Abbas رضي الله عنه ne farmaya: *“Aalim ki laghzisho’n ki ittiba par halaakat hai”*. Unse poocha gaya: *“Ye kyouunkar?”* Unho’n ne farmaya: *“Aalim apni raae ka izhaar karta hai, phir wo kisi aise shakhs ko paata hai jo usse ziyada sunnat ka ilm rakhta hai. Magar ye uska qaul chod kar apni raae ki ittiba karta hai”*.

Allama Ibne Abdul Barr رحمته الله riwayat karte hain ke Hazrat Ali رضي الله عنه ne farmaya: *“Aye Kameel! Dil bartano’n ki maanind hote hain, un mein se sabse accha wo hai, jo bhalai ko sabse ziyada mehfooz karta hai. Logo’n ki 3 qisme’n hoti hain, Aalim-e-Rabbani, Taalib-e-ilm jo najaat ke ilye ilm haasil karta hai aur bewaqoof aur nakaara log, jo har aawaaz ki paerawi karte hain. Jo ilm se rausni haasil nahi karte aur jo kisi qaabil-e-etemaad daleel ka sahara nahi lete”*.

Allama Ibne Abdul Barr رحمته الله Hazrat Ali رضي الله عنه se riwayat karte hain ke unho’n ne farmaya: *“Rijaal ki aara ko sunnat banaane se bacho, kyouнке insaan ka haal to ye hai ke wo ahle jannat ke amal karte-karte ahle jahannam ke amal karne lag jaata hai. Is liye jab wo marta hai to uska shumaar ahle jahannam mein hota hai”*.

Allama Ibne Abdul Barr رحمته الله riwayat karte hain ke Hazrat Abdullah bin Masood رضي الله عنه ne farmaya: *“Tum Mein se koi shakhs apne deen ke baare mein kisi ki taqleed na kare, ke agar wo imaan laaya hai to ye bhi imaan le aae aur agar usne kufr kiya to ye bhi kufr ka irtikaab kare. Kyouнке shar mein koi namoona nahi”*.

Allama Ibne Abdul Barr رحمته الله Hazrat Auf bin Maalik رضي الله عنه ke hawaale se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: *“Meri ummat 70 se ziyada kuch firqo’n mein bat jaaegi, un mein se fitna ke etebaar se baddtareen wo hain jo deen mein apni raae se qiyaas-araai karte hain aur us cheez ko haraam qaraar dete hain, jisko Allah Ta’ala ne halaal thehraaya hai aur use halaal bana dete hain jise Allah Ta’ala ne haraam qaraar diya hai”*.

Is hadees ko Imam Bayhaqi رحمته الله ne bhi riwayat kiya hai. Allama Ibn al-Qaiyyim رحمته الله is hadees ko bayan karne ke baad likhte hain ke Jarir bin Usman ke siwa iski isnaad ke tamaam raawi siqa hain. Jarir bin Usman

agarche Hazrat Ali عليه السلام se munharif¹ tha, magar iske bawujood Imam Bukhari رحمته الله ne apni sahih mein usse istinaad kiya hai. Aur ye bhi riwayat ki gai hai ke usne apni taraf mansoob us inhiraaf se bara-at ka izhaar kiya hai.

Allama Ibne Abdul Barr رحمته الله Hazrat Abu Huraira رضي الله عنه se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: *“Meri ummat kuch arsa tak Quran par amal karegi, kuch arsa tak sunnat par amal karegi, phir wo apni raae par amal karegi aur jab wo apni raae par amal karna shuru kardegi to wo gumraah ho jaaegi”*.

Isi hadees ko Ibne Abdul Barr رحمته الله ne ek aur sanad se bhi riwayat kiya hai. Magar us sanad mein Jabaarah bin Muflis hai. Jis par aimma-e-hadees ne kalaam kiya hai.

Allama Ibne Abdul Barr رحمته الله riwayat karte hain ke Hazrat Umar Farooq رضي الله عنه ne bar-sar-e-mimbar farmaya: *“Aye logo! Sirf Rasool Allah ﷺ ki raae yaqeeni taur par sawaab par mabni hoti thi. Kyouнке Allah Ta’ala Aap ﷺ ki rehnumai farmata tha. Hamari raae to mahez zan aur takalluf hai”*.

Imam Bayhaqi رحمته الله ‘Al Madkhal’ mein aur unke alaawa Allama Ibne Abdul Barr رحمته الله apni sanad se riwayat karte hain ke Hazrat Umar Farooq رضي الله عنه ne farmaya: *“Ahle Raae sunan ke dushman hain aur ahadees ko jama na kar sake aur ahadees unse riwayat na ho sakee’n, is liye raae se bachte raho”*.

Allama Ibne Abdul Barr رحمته الله apni sanad se riwayat karte hain ke Hazrat Umar Farooq رضي الله عنه ne farmaya: *“Apne deen mein raae se bacho”*.

Allama Ibne Abdul Barr رحمته الله Hazrat Umar Farooq رضي الله عنه se riwayat karte hain: *“Ashaab-e-Raae sunan ke dushman hain wo ahadees ko jama na rakh sake aur ahadees unse jama na ho sakee’n, unse koi masla poocha jaata hai to ham nahi jaante kehne se sharmate hain is liye unho’n ne apni raae se sunan ki mukhalifat ki. Tum unse bachte raho”*.

Allama Ibne Abdul Barr رحمته الله riwayat karte hain ke Hazrat Abdullah bin

¹ T: (مُنْحَرِف) Phir jaane waala, baaghi, ghaddaar [RKT]

Masood رحمہ اللہ ne farmaya: *“Har aane waala saal guzshta saal se baddtar hota hai, main ye nahi kehta ke koi saal kisi se abtar ya koi saal kisi se ziyada shadaabi waala hota hai. Ya ek ameer doosre ameer se behtar hai. Magar hota ye hai ke tumhare acche log aur tumhare ulama chale jaate hain aur unki jagah aise log le lete hain jo tamaam masaail ka hal apni raae se talaash karte hain. Jiski wajah se wo islam ko munhadim karte hain aur is tarah islam ko nuqsan pohonchta hai”*.

Isko Imam Bayhaqi رحمہ اللہ ne apni sanad se riwayat kiya hai, jiske tamaam raawi siqa hain. Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Abdullah bin Abbas رحمہ اللہ ne farmaya: *“Neki ka meyaar to sirf Kitabullah aur Sunnat-e-Rasool Allah ﷺ hai. Uske baad jo raae se kaam leta hai, main nahi jaanta ke uska shumaar neki mein hai ya badi mein”*.

Allama Ibne Abdul Barr رحمہ اللہ Hazrat Abdullah bin Abbas رحمہ اللہ hi se naql karte hain ke unho’n ne farmaya: *“Rasool Allah ﷺ ne tamatto¹ farmaya”*. Urwa رحمہ اللہ ne farmaya: *“Hazrat Abu Bakr رضی اللہ عنہ aur Hazrat Umar رضی اللہ عنہ ne muta’a² se mana farmaya hai”*. Hazrat Abdullah bin Abbas رحمہ اللہ ne farmaya: *“Mera khayal hai ke ye sab log halaak honge. Ham kehte hain ke Rasool Allah ﷺ ne farmaya aur tu kehta hai ke Abu Bakr رضی اللہ عنہ ne kaha aur Umar رضی اللہ عنہ ne kaha”*.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Abu Darda رضی اللہ عنہ famrate hain: *“Kaun hai jo mere pass Hazrat Muawiya رضی اللہ عنہ ki taraf se uzr pesh kar sake, main use Rasool Allah ﷺ ki hadees bayan karta hu’n aur (wo) mere saamne apni raae bayan karta hai”*.

Isi qism ki ek aur riwayat Hazrat Obaada bin Saamit رضی اللہ عنہ se bhi marwi hai. Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Umar Farooq رضی اللہ عنہ ne farmaya: *“Sunnat wo hai, jise Rasool Allah ﷺ ne masnoon kiya ho. Raae ki ghalati ko ummat ke liye sunnat na banaado”*.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Urwa bin Zubair رحمہ اللہ ne farmaya: *“Bani Israel ka maamla durust raha, hatta ke doosri*

¹ T: (حَجَّ تَمَتُّع) Wo Hajj jis mein Umrah adaa karke ehraam khol diya jaae aur Hajj ke liye az-sar-e-noo ehraam baandha jaae [RKT]

² Urdu pdf mein muta’ hi likha hai, jabke yahan tamatto (hajj-e-tamatto) hona chaahiye [RSB]

qaumo'n se haasil ki hui laundiyo'n ki aulad ne apni raae se kaam lena shuru kar diya aur un logo'n ne Bani Israel ko gumraah kar diya".

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Sha'bi رحمہ اللہ ne farmaya: *"Qiyaas se bacho, us zaat ki qasam jiske qabza-e-qudrat mein meri jaan hai, agar tum deen mein qiyaas se kaam loge to haraam ko halaal aur halaal ko haraam thehraaoge. Tum logo'n ko agar wo cheez pohonche jise Sahaba Kiraam رضی اللہ عنہم ne mehfooz kiya hai (yaane Sunnat-e-Rasool ﷺ) to tum bhi ise mehfooz karlo".*

Allama Ibne Abdul Barr رحمہ اللہ ne raae ki mazammat aur usse nafrat-o-baraa-at ke baare mein Hazrat Masrooq رحمہ اللہ, Hazrat Hasan Basri رحمہ اللہ, Hazrat Muhammad bin Sireen رحمہ اللہ, Qazi Shuraih رحمہ اللہ, Ibne Shihaab Zohri رحمہ اللہ, Abdullah bin Mubarak رحمہ اللہ, aur Sufyan رحمہ اللہ ke aqwaal bhi naql kiye hain. Jo mundaraj-baala aqwaal se milte julte hain.

Imam Tabari رحمہ اللہ apni kitab 'Tehzeeb-ul-Aasaar' mein apni sanad ke hawaale se riwayat karte hain ke Imam Maalik رحمہ اللہ ne farmaya: *"Rasool Allah ﷺ is duniya se tashreef le gae to us waqt tak deen mukammal ho chuka hai. Ab munaasib ye hai ke Aap ﷺ ki ahadees aur aasaar ko talaash kiya jae. Agar raae ki paerawi ki jaaegi to koi aur shakhs aaega, jiski raae teri raai se ziyada qawi hogi to us raae ki paerawi karega. Phir koi aur aaega jiski raae us raae se ziyada qawi hogi. Phir tujhe us raae ki ittiba karni padegi aur mera khayal hai ye silsila kabhi khatam nahi hoga".*

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Maalik bin Dinaar رحمہ اللہ ne Qatada رحمہ اللہ se farmaya: *"Kya tujhe maaloom hai ke tujhe kaun se aalim se baaz rehna chaahiye to Allah aur uske bando'n ke darmiyan haayal ho jaata hai aur kehta hai ke ye durust nahi hai aur ye durust hai".*

Allama Ibne Abdul Barr رحمہ اللہ kehte hain ke Imam Auzaai رحمہ اللہ ne farmaya: *"Aasaar-e-salaf ki ittiba karta reh, khwah log tujhe se door ho jaae'n. Rijaal ki aara se bachta reh khwah wo kitne hi khoobsurat tariqe se tere saamne baat pesh kare'n".*

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Imam Maalik رحمہ اللہ ne

farmaya: “Jis baat ke tujhe ilm hai wo baat keh aur usi ki taraf rehnumaai kar aur jis cheez ka tujhe ilm nahi uske baare mein khamosh reh aur logo’n ki buri baato’n ki taqleed karne se bach”.

Qa’bani riwayat karte hain ke wo Imam Maalik رحمته الله ki khidmat mein haazir hue to Imam Maalik رحمته الله ro rahe the. Qa’bani ne arz ki: “Aap ro kyun rahe hain?” Imam Maalik رحمته الله ne farmaya: “Aye Qa’bani ke bete! Maine jo baghair soche samjhe aara ka izhaar kiya hai us baare mein Allah Ta’ala se darta hu’n kaash mujhe har us raae ke badle jiska maine is deen ke baare mein izhaar kiya hai ek koda padta, magar maine us raae ka izhaar na kiya hota. Un masaail ke baare mein mere liye salaf ke aqwaal hi mein kaafi wusat thi”.

Sahnoon رحمته الله se marwi hai ke unho’n ne farmaya: “Main nahi jaanta ke ye raae kya hai, jiski bina par khoon bahaae jaate hain, sharamgaahe’n halaal ki jaati hain aur huqooq jataae jaate hain”.

Ayyub Sakhtiyani رحمته الله se marwi hai ke unse kaha gaya hai: “Kya baat hai ke aap raae mein ghaur-o-fikr nahi karte?” Ayyub رحمته الله ne farmaya: “Gadhe se poocha gaya, ke kya baat hai ke tu jugaali nahi karta? Gadhe ne jawab diya: main baatil ko chabaana aur uski jugaali karne ko pasand nahi karta”.

Sha’bi رحمته الله se marwi hai ke unho’n ne farmaya: “Masjid ke ye log mujhe sakht naapasand hain, hatta ke mujhe apne ghar ke kode-karkat se bhi ziyada naa-pasand hain”. Jab Sha’bi رحمته الله se poocha gaya ke wo kaun log hain to unho’n ne jawab diya: “Ye ashaab ur Raae hain, aur us waqt Masjid mein Hakam رحمته الله aur Hammad رحمته الله aur unke ashaab maujood the”.

Ibne Wahab رحمته الله zikr karte hain ke unho’n ne Imam Maalik رحمته الله ko ye farmate suna hai: “Ulama ka ye tariqa nahi hai, na salaf ka ye tariqa hai aur na un muqtada¹ ahle ilm ka ye tariqa, jin ko maine paaya hai. Ke wo kisi cheez ke baare mein is tarah raae-zani kare’n ke ye halaal hai aur ye haraam hai, na wo aisa kehne ki jurat karte the. Albatta wo youn kaha karte the, hame’n ye pasand nahi. Hamara khayal hai ye acchi baat hai,

¹ T: (مقتداء) Jin ki paerawi ki jaae [RSB]

ye munaasib hai, hamare khayal hai ye munaasib nahi”.

Imam Maalik رحمہ اللہ ke baaz ashaab ne isme ye izaafa kiya hai: *“Wo ye nahi kaha karte the ke ye haraam hai aur ye halaal hai kya toone Allah Ta’ala ka ye irshad nahi suna:”*

قُلْ أَرَأَيْتُمْ مَا أَرْزَلُ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْرًا عَلَىٰ اللَّهِ تَفَتُّوْنَ

❶

Keh Deejiye: Bhala Dekho to, Allah Ne Tumhare Liye Jo Rizq Naazil Kiya, Phir Tum Ne Us mein Se Kuch Haraam Aur Kuch Halaal Tehra Liya. Keh Deejiye: Kya Allah Ne Tumhe’n (ye) Hukm Diya Hai, Ya Tum Allah Par Jhoot Baandhte Ho? (Surah Yunus: 59)

Halaal wo hai jise Allah Ta’ala aur uske Rasool ﷺ ne halaal kiya hai aur haraam wo hai jise Allah Ta’ala aur uske Rasool ﷺ ne haraam kiya hai.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Imam Ahmad bin Hambal رحمہ اللہ farmate hain: *“Imam Auzai رحمہ اللہ ki raae, Imam Maalik رحمہ اللہ ki raae, aur Imam Abu Hanifa رحمہ اللہ ki raae, tamaam-tar aaraa hain, mere nazdeek sab baraabar hain aur hujjat sirf hadees-e-Rasool ﷺ hai”.*

Allama Ibne Abdul Barr رحمہ اللہ Sahal bin Abdullah Tastari رحمہ اللہ se riwayat karte hain ke Unho’n ne farmaya: *“Jo koi ilm mein nai cheez shaamil karta hai to qiyaamat ke roz usse poocha jaaega. Agar wo sunnat ke muwaafiq hai to theek hai warna halaak hoga”.*

Imam Shafai رحمہ اللہ mashoor sahih hadees:

خير الحديث كتاب الله ، وخير الهدي هدي محمد صلى الله عليه وسلم شر الامور محدثاتها وكل بدعة ضلالة. ¹

ki tafsir karte hue farmate hain: *“Bidat ki 2 aqsaam hain”.*

“Awwal: Ek bidat wo hai jo Kitabullah aur Sunnat-e-Rasool ﷺ aur Ijma-e-ummat ke khilaaf hai aur ye bidat gumraahi hai”.

“Saniyan: Doosri bidat wo hai jo bhalaai mein shumaar hoti hai, jo

¹ T: Sabse behtareen kalaam Allah ki kitab (Quran) hai, aur sabse behtareen raasta Muhammad ﷺ ki seerat (sunnat) hai. Sabse buri cheeze’n (deen mein) nai ejaad-karda (be-asal) baate’n hain aur har bidat gumraahi hai. [RSB]

ummat mein se kisi ke khilaaf nahi, ye bidat mazmoom nahi. Hazrat Umar رضي الله عنه ne Ramzan mein Namaz-e-Taraweeh ki jamat ke baare mein farmaya tha: Ye kitni acchi bidat hai, Imam Bayhaqi رحمته الله ‘Al Madkhal’ mein riwayat karte hain ke Hazrat Abdullah bin Masood رضي الله عنه farmaya karte the: Sunnat ki ittiba karo, nai-nai bidaat ejaad na karo, tumhare liye sunnat-e-rasool ﷺ kaafi hai”.

Imam Bayhaqi رحمته الله riwayat karte hain ke Obada bin Saamit رضي الله عنه ne farmaya: Maine Rasool Allah ﷺ ko farmate hue suna hai Aap ﷺ ne farmaya: “Mere baad kuch log aise ho’nge jo un cheezo’n ko maarooof qaraar denge jin ko tum munkar kehte ho aur un cheezo’n ko munkar qaraar denge jin ko tum maarooof gardaante ho. Yaad rakho jo koi Allah Ta’ala ki nafarmani karta hai. Uski koi itaa-at nahi aur apni raae ko meyaar-e-amal na banao”.

Imam Bayhaqi رحمته الله riwayat karte hain ke Hazrat Umar رضي الله عنه ne farmaya: “Apne deen ke baare mein raae se bacho”.

Imam Bayhaqi رحمته الله siqa raawiyo’n ke hawaale se riwayat karte hain ke Hazrat Umar Farooq رضي الله عنه ne farmaya: “Aye logo’n deen ke baare mein apni raae ko muttahaam¹ samjho”.

Imam Bayhaqi رحمته الله riwayat karte hain ke Hazrat Ali رضي الله عنه ne farmaya: “Agar deen mein raae ka kuch dakhla hota to mozo’n ke oopar waali satah ki nisbat neechi waali satah par masah karna behtar tha. Lekin maine Rasool Allah ﷺ ko dekha hai ke wo mozo’n ki oopar waali satah par masah kiya karte the”.

Mundaraj-baala hadees bahut mashoor hai, jise Imam Bayhaqi رحمته الله ke alaawa deegar mohaddiseen ne bhi riwayat kiya hai, Imam Bayhaqi رحمته الله ne Hazrat Abdullah bin Umar رضي الله عنه, Muhammad bin Sireen رحمته الله, Hasan Basri رحمته الله, Ibne Auf رحمته الله, Auzaai رحمته الله, Sufyan Sauri رحمته الله, Shafai رحمته الله, Abdullah bin Mubarak رحمته الله, Abdul Aziz bin Salama رحمته الله, Abu Hanifa رحمته الله, Yahya bin Adam رحمته الله, aur Mujahid رحمته الله jaise jaleel-ul-qadar ulama ke aqwaal naql kiye hain. Jin se ittiba-e-asaar-o-ahadees ki talqeen aur ittiba-e-raae se gurez

¹ T: (مُتَّهَم) Jis par tohmat lagaai jaae, jis par ilzaam lagaaya jaae [RKT]

mustafaad hote hain.

Abu Dawood رحمہ اللہ, Ibne Majah رحمہ اللہ, aur Haakim رحمہ اللہ Hazrat Abdullah bin Amr bin al-Aas ke hawaale se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Ilm ki 3 qisme’n hain. Unke alaawa wo baaqi tamaam aqsaam ghair-zaroori hain, Aayat-e-Karima mohkam yaane ghair mansookh aayat, sunnat-e-saabita aur fariza-e-aadila. (Fariza-e-aadila se ahkaam-e-wirasat ke baare mein har wo hukm hai, jiske zariye maiyyat ki wirasat ko adl-o-insaaf se taqseem kiya jaata hai)

Is hadees ki sanad mein Abdul Rahman bin Ziyaad Afriqi aur Abdul Rahman bin Daaqe hain, jin par mohaddiseen na kalaam kiya hai. Allama Ibne Abdul Barr رحمہ اللہ kehte hain ke As.....¹ se muraad sunnat-e-saabita hai. Jo qiyaam-e-isnaad ki bina par hamesha ke liye mehfooz aur maamool-bih² hai. ‘أو الفريضة العادلة’ se muraad wo fariza hai jo amal aur uske sidq-o-sawaab hone ke etebaar se Quran ke masaawi hai.

Raae Ilm Nahi:

Delmi رحمہ اللہ ‘Musnad-e-Firdaus’ mein, Tabrani apni ‘Ausat’ mein, neez bu Naeem Khateeb Daraqutni aur Ibne Abdul Barr riwayat karte hain ke Abdullah bin Umar farmate hain: “Ilm ki 3 aqsaam hain, kitab-e-naatiq, yaane Kitabullah, sunnat-e-salaf, aur ‘main nahi jaanta’”. Iski asnaad Hasan hai

Allama Ibne Abdul Barr رحمہ اللہ Hazrat Abdullah bin Abbas رضی اللہ عنہ se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Tamaam umoor 3 aqsaam mein munqasim ho jaate hain. Awwal wo amr, jis mein rushd-o-hidayat waazeh hai, uski paerawi kar. Saani: Wo amr, jis mein gumraahi aur kajee saaf nazar aati hai, usse ijtinaab kar. Saalis: Wo amr jis mein ikhtilaaf hai, use ahle ilm ke hawaale karde”.

Haasil-e-bahes ye hai ke raae ilm ke zumre mein nahi aati, is baare mein Sahaba-o-Taabaeen mein koi ikhtilaaf nahi.

¹ T: Urdu pdf mein print sahi nahi hua aur scanning bhi bahut kharam quality ki hai, is liye yahan (roman edition) mein arbi lafz shaamil nahi kar saka [RSB]

² T: (مَعْمُول بِهِ) Maamool ke mutaabiq, hasb-e-maamool, jiska dastoor ho [RKT]

Allama Ibne Abdul Barr رحمہ اللہ kehte hain ke “Meri malumaat ke mutaabiq is ummat ke ulama-e-mutaqaddimeen mein is baare mein koi ikhtilaaf nahi ke raae haqiqat mein ilm ke zumre mein nahi aati. Ilm ke usool to bas Kitab-o-Sunnat hain”.

Allama Ibne Abdul Barr رحمہ اللہ kehte hain ke “Is maane mein ulama-o-mutakallimeen ke nazdeek ilm wo hai jiska aapko yaqeen ho aur jo aap par saaf waazeh ho, jaise kisi cheez ka yaqeen hai wo cheez usko waazeh hai to use us cheez ka ilm hai. Lihaaza us etebaar se jise kisi cheez ka yaqeen nahi aur wo taqleed ke taur par uske mutaalliq baat karta hai to use dar-haqiqat.....¹

Allama Ibne Abdul Barr رحمہ اللہ Ke Nazdeek Ittiba Taqleed Nahi:

Ulama ki ek jamat ke nazdeek ittiba taqleed nahi, kyoumke ittiba ke maane ye hain ke aap kisi ki us masla mein paerawi kare’n jiski sehat aur fazilat daleel hai. Aap par waazeh hai aur taqleed ye hai ke aap us masla mein kisi ki paerawi kare’n jiske maane aur daleel ki aapko maarifat haasil nahi aur uske alaawa kisi aur ki paerawi se inkaar karde’n. Agar aap ko iski khata aur fasaad-e-qaul maaloom hai aur aap uske saath ikhtilaaf ke khauf se uski paerawi karte hain to is qism ki ittiba Allah Ta’ala ke deen mein haraam hai.

Salaf ka ijma hai ke raae ilm ke zumre mein shumaar nahi hoti, is par Allah Ta’ala ka ye irshad dalaalat karta hai:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

Phir Agar Tum Baaham Kisi Cheez Mein Ikhtilaaf Karo To Allah Aur Uske Rasool Ki Taraf Lautaa Do. (Surah an-Nisa: 59)

Is aayat ki tafsir mein Ataa bin Abi Rabah رحمہ اللہ, Maimoon bin Mahran رحمہ اللہ aur baaz deegar ulama ka qaul hai ke Allah Ta’ala ki taraf lautaane se muraad Kitabullah ki taraf rujoo hai aur Rasool Allah ﷺ ki taraf lautaane se muraad Aap ﷺ ki wafaat ke baad sunnat ki taraf rujoo hai. Allah

¹ T: Urdu pdf mein print sahi nahi hua aur scanning bhi bahut kharam quality ki hai, is liye yahan (roman edition) mein arbi lafz shaamil nahi kar saka [RSB]

Ta'ala ke qaul:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Tum Itaa-at Karo Allah Ki Aur Itaa-at Karo Rasool Ki. (Surah an-Nisa: 59)

Ki tafsir mein Ataa bin Abi Rabah رضي الله عنه famate hain ke isse muraad Kitab-o-Sunnat ki ittiba hai. Ataa رضي الله عنه kehte hain ke ﴿وَأُولِي الْأَمْرِ مِنْكُمْ﴾ se muraad ahle ilm aur ashaab-e-fiqa hain. Yehi tafsir Mujahid رضي الله عنه bayan karte hain.

Irbaaz bin Saariya رضي الله عنه ki hadees bhi is ijma par dalaalat karti hai, ye hadees sunan-e-saabita mein shumaar hoti hai. Uske tamaam raawi siqa hain. Irbaaz bin Saariya رضي الله عنه farmate hain: *“Rasool Allah ﷺ ne hame’n waaz farmaya jisse aankho’n mein aansu behne lage, dil dar gae, ham ne arz kiya. Ya Rasool Allah ﷺ ye to rukhsat karne waale ki nasihat hai. Aapki kya wasiyyat hai? Aap ﷺ ne farmaya: Main tumhe’n saaf raushni mein chod raha hu’n, iski raat bhi din ke maanind hai. Mere baad jo koi kaj-rawi¹ ikhtiyaar karega, halaak hoga”*.

“Tum mere baad agar zinda rahe to bahut se ikhtilafaat dekhoge. Tum meri sunnat aur Khulafa-e-Rashideen-o-Mahdiyyen ki sunnat ko laazim pakadna. Itaa-at-e-ameer ka iltizaam karna, khwah tum par ek habshi ko ameer kyon na muqarar kar diya jaae. Iski itaa-at ko daanto’n se pakde rehna. Momin un sidhaae-ount² ki maanind hai, ke jab usko muqaiyyid kar diya jaata hai to itaa-at karne lag jaata hai”.

Allama Ibne Abdul Barr رحمته الله ne bhi is hadees ko sahih asnaad ke saath riwayat kiya hai. Magar unho’n ne iske saath ye izaafa bhi naql kiya hai: *“Deen mein nai-nai baato’n se bache raho, kyonke har bidat gumraahi hai”*. Ek aur riwayat mein ye alfaaz hain: *“Deen mein nai-nai baato’n se bachte raho, kyonke har nai cheez bidat hai aur har bidat gumraahi hai”*.

Is baare mein bahut si ahadees marwi hain, is amr par ke raae deen ke zumre mein nahi aai, dalaalat ke liye yehi ayat kaafi hai:

¹ T: (كج زوی) Tedhi chaal chalna, tedha-pan, ghalat raaste par chalna [RKT]

² T: Aisa oont jiski tarbiyyat ki gai ho, trained camel [RSB]

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَنَّتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Aaj Maine Tumhare Liye Tumhara Deen Mukammal Kar Diya Aur Tum Par Apni Nemat Poori Kardi Aur Tumhare Liye Islam Ko Deen Ke Taur Par Pasand Kar Liya. (Surah al-Maaida: 3)

Jab Allah Ta'ala ne apne deen ko Rasool Allah ﷺ ki wafaat se pehle mukammal kar diya to phir ye raae kaisi. Jise takmeel-e-deen ke baad ashaab-e-raae ne ejaad kar liya. Agar ye raae unke etiqaad ke mutaabiq deen ka hissa hai to us raae ke baghair deen mukammal nahi, ye cheez Quran ki nas ko radd karti hai. Agar ye raae deen ka hissa nahi to phir us cheez mein mashghool rehne se kya faaeda, jo deen ke zumre mein nahi aati.

Ye aisi zabardast daleel hai, jiska koi jawab muqallideen ke paas nahi hai. Is aayat-e-karima ko aap Ashab-e-Raae ke khilaaf awwaleen mu'n-tod daleel banaiye, unke paas iska jawab nahi. Allah Ta'ala ne apne kitab-e-mohkam mein hame'n khabar di hai ke usne apna deen mukammal kar diya hai aur Rasool Allah ﷺ ne apni zindagi hi mein hame'n takmeel-e-deen ki khabar dedi thi. Ab agar koi shakhs apni taraf se koi cheez lekar aata hai aur daawa karta hai ke ye hamara deen hai to ham usse kahenge ke Allah Ta'ala tum se ziyada saccha hai. Jaao hame'n tumhari raae ki koi zarurat nahi.

Kaash! Muqallideen ne is aayat-e-taiyyaba ko acchi tarah samjha hota. Taake wo taqleed ki mashaqqat se araam paate. Iske saath Allah Ta'ala ne hame'n ye khabar bhi di hai ke uska ilm har cheez ka ahaata kiye hue hai. Allah Ta'ala ka irshad hai:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ.

Ham ne Kitab Mein Koi Cheez Nahi Chodi (jiska zikr na kiya ho). (Surah al-Anaam: 38)

Allah Ta'ala farmata hai:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى.

Aur Ham ne Aap Par Har Cheez Khol Kar Bayan Karne Waali Kitab Naazil Ki Hai Jo Musalmano Ke Liye Hidayat, Rahmat Aur Khushkhabri Hai. (Surah an-Nahl: 89)

Phir usne apne bando'n ko hukm diya ke wo uski kitab ke mutaabiq faisla kare'n. Chunache:

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ.

Aur (aye Nabi!) Aap Un Logo'n Ke Darmiyan Uske Mutabiq Faisla Kare'n Jo Allan Ne (aap par) Naazil Kiya Hai. (Surah al-Maaida: 49)

Allah Ta'ala ka irshad hai:

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ۝

(Aye Nabi!) Beshak Ham ne Aapki Taraf Ye Kitab Haq Ke Saath Naazil Ki Hai, Taake Aapko Allah Ne Jo Seedhi Raah Dikhai Hai, Uske Mutabiq Logo'n Ke Darmiyan Faisla Kare'n. Aur Aap Khiyanat Karne Waalo'n Ke Himaayati Na Bane'n. (Surah an-Nisa: 105)

Allah Ta'ala ka irshad hai:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ يُقْضَى الْحَقُّ وَهُوَ خَيْرُ الْفَصِلِينَ.

Faisle Ka (saara) Ikhtiyaar Allah Hi Ko Hai, Wo Haq Baat Bayan Karta Hai Aur Wo Behtareen Faisla Karne Waala Hai. (Surah al-Anaam: 57)

Allah Ta'ala ka irshad hai:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ.

Aur Jo Log Allah Ke Naazil Kiye Hue Ke Mutabiq Faisle Na Kare'n Wohi Kaafir Hain. (Surah al-Maaida: 44)

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

Aur Jo Log Allah Ke Naazil Kiye Hue Ke Mutabiq Faisle Na Kare'n Wohi Zaalim Hain. (Surah al-Maaida: 45)

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ.

Aur Jo Log Allah Ke Naazil Kiye Hue Ke Mutabiq Faisle Na Kare'n To Wohi Nafarman Hain. (Surah al-Maaida: 47)

Allah Ta'ala ne Quran-e-Majeed mein Rasool Allah ﷺ ke har irshad ki ittiba ka hukm diya hai.

وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

Aur Allah Ke Rasool Tumhe'n Jo Kuch De To Wo Lelo Aur Jisse Mana Kare

To Use Chod Do Aur Allah Se Darte Raho, Beshak Allah Sakht Saza Dene Waala Hai. (Surah al-Hashr: 7)

Allah Ta'ala ka irshad hai

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ.

Aap Keh Deejiye: Agar Tum Allah Se Mohabbat Karte Ho To Meri Paerawi Karo, Allah Tum Se Mohabbat Karega. (Surah Aale Imran: 31)

Allah Ta'ala ka irshad hai:

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣١﴾

Aur Allah Aur Uske Rasool Ki Farmabardaari Karo, Taake Tum Par Rahem Kiya Jaae. (Surah Aale Imran: 132)

Allah Ta'ala ka irshad hai:

أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ.

Tum Allah Ki Aur Uske Rasool Ki Itaa-at Karo, Phir Agar Wo Mu'n Mode'n To Beshak Allah Kaafiro'n Ko Pasand Nahi Karta. (Surah Aale Imran: 32)

Allah Ta'ala ka irshad farmata hai:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٣٢﴾

Aur Jo Koi Allah Aur Rasool Ki Itaa-at Kare, To Wo Aise Logo'n Ke Saath Honge Jin Par Allah Ne Inaam Kiya (yaane) Ambiya, Siddiqueen, Shohada Aur Nek Logo'n Ke Saath Aur Ye Log Acche Rafeeq Honge. (Surah an-Nisa: 69)

Allah Ta'ala ka irshad hai:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيفًا ﴿٨٠﴾

Jisne Rasool Ki Itaa-at Ki To Usne Allah Ki Itaa-at Ki Aur Jisne Mu'n Moda To Ham ne Aapko Unpar Nigehbaan Banaa Kar Nahi Bheja. (Surah an-Nisa: 80)

Allah Ta'ala farmata hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Aye Logo'n Jo Imaan Laae Ho! Tum Itaa-at Karo Allah Ki, Aur Itaa-at Karo Rasool Ki Aur Un Logo'n Ki Jo Tum Mein Se Saahib-e-Amr Ho'n. Phir Agar Tum Baaham Kisi Cheez Mein Ikhtilaaf Karo To Use Allah Aur Uske Rasool Ki Taraf Lauta Do. Agar Tum Waaqai Allah Aur Aakhirat Ke Din Par Imaan Rakhte Ho. Ye Behtar Hai Anjaam Ke Lihaaz Se, Bahut Accha Hai. (Surah an-Nisa: 59)

Allah Ta'ala ka irshad hai:

وَمَنْ يَنْصَحِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَ مَا يَدْخُلُهُ نَارًا خَالِدًا فِيهَا ۖ وَلَهُ عَذَابٌ مُهِينٌ ﴿١٧﴾

Aur Jo Koi Allah Aur Uske Rasool Ki Nafarmani Karega Aur Uski Hado'n Se Aage Niklega to Allah Use Aag Mein Daakhil Karega Jis Mein Wo Hamesha Rahega Aur Uske Liye Ruswa Karne Waala Azaab Hai. (Surah an-Nisa: 14)

Allah Ta'ala ka irshad hai:

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَىٰ رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

Aur Tum Allah Ki Itaa-at Karo Aur Rasool Ki Itaa-at Karo, Aur Ehtiyaat Karo, Pas Agar Tum Haq Se Phir Jaao To Jaan Lo Ke Hamare Rasool Par To Sirf Khol Kar Pohoncha Dena Laazim Hai. (Surah al-Maaida: 92)

Allah Ta'ala ka irshad hai:

وَاطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ.

Allah Aur Uske Rasool Ki Itaa-at Karo Agar Tum Momin Ho. (Al-Maaida: 3)

Allah Ta'ala ka irshad hai:

وَاطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۖ وَإِنْ تُطِيعُوا تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ.

Aur Rasool Ki Itaa-at Karo, Phir Agar Tum Phiroge To Us Rasool Ke Zimme Sirf Wo Hai Jo Uspar Bojh Daala Gaya Aur Tumhare Zimme Sirf Wo Hai Jo Tum Par Bojh Daala Gaya Aur Agar Tum Us (rasool) Ki Itaa-at Karoge To Hidaayat Paaoge. Aur Rasool Ke Zimme Sirf Khula-khula Pohonchaana Hai. (Surah an-Noor: 54)

Allah Ta'ala ka farman hai:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرِّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

Aur Tum Namaz Qaayam Karo Aur Zakat do Aur Rasool Ki Itaa-at Karo, Taake Tum Par Rahem Kiya Jaae. (Surah an-Noor: 56)

Allah Ta'ala ka irshad hai:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

Aur Jo Allah Aur Uske Rasool Ki Itaa-at Kare, To Yaqinan Usne Bahut Badi Kaamyaabi Haasil Karli. (Surah al-Ahzaab: 71)

Allah Ta'ala ka irshad hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرِّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

Aye Imaan Waalo! Tum Allah Ki Itaa-at Karo Aur Rasool Ki Itaa-at Karo Aur Apne Amalo'n Ko Baatil Na Karo. (Surah Muhammad: 33)

Allah Ta'ala ka irshad hai:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

Bas Momino'n Ki To Baat Hi Ye Hai Jab Wo Allah Aur Uske Rasool Ki Taraf Bulaae Jaate Hain, Taake Wo Unke Ma-bain Faisla Kare, To Wo Kehte Hain: Ham Ne Suna Aur Itaa-at Ki Aur Wohi Log Falaah Paane Waale Hain. (Surah al-Maaida: 3)

Allah Ta'ala irshad farmata hai:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Yaqinan Tumhare Liye Rasool Allah (ki zaat) Mein Behtareen Namuna Hai. (Surah al-Ahzaab: 21)

Allah Ta'ala aur uske Rasool ﷺ ki itaa-at ke wujoob par istidlaal se na-waaqif hone ka koi faaeda nahi. Musalmaano mein fard-e-waahid bhi aisa nahi, jaise Allah Ta'ala aur uske Rasool ﷺ ki itaa-at se ikhtilaaf ho, jo koi Allah Ta'ala aur uske Rasool ﷺ ki itaa-at se inkaar karta hai wo kaafir aur daaira islam se khaarij hai.

Ek Aami Aur Muqallid Mein Farq:

Ham ne ye aayat-e-karima is liye naql ki hain ke muqallid ke dil mein jumood¹ ki jagah narmi aur harkat paeda ho. Basa auqaat jab wo isi qism ki aayaat sunta hai, to us mein itaa-at-o-inqiyaad² ki tadap paeda hoti hai.

Aur Allah Ta'ala ki itaa-at karte hue apna deen Kitab-o-Sunnat se akhaz karna shuru kar deta hai. Agarche us itaa-at ki farziyat ke mutaalliq har musalman ko ilm hai magar insaan aksar Quran-o-Sunnat ki is tahdeed-o-waheed³ se ghaafil ho jaata hai aur jab aap use yaad-dahaani karwate hain to wo dar jaata hai. Khaas taur par wo log jinki nashv-numa aur taaleem-o-tarbiyat taqleed ke mahol mein hoti hai aur wo apne bado'n ko dekhte hain ke wo maslak-e-taqleed par sakhti se qaayam hain to wo ye samajhte hain ke deen-e-islam wohi hai jis par unke buzurg kaarband hain. Aur jo kuch uske mukhalif hai wo islam nahi hai.

Aise log jab apne maslak par nazar-e-saani karte hain to rujoo kar lete hain. Lihaaza aap kisi shakhs ko paate hain ke usne un mazahib mein se kisi mazhab par nashv-numa paai hai, phir husool-e-ilm se qabl logo'n se apne mazhab-e-maalooof⁴ ke khilaaf baate'n sunta hai to wo in baato'n ko nagawaar mehsoos karta hai. Uska qalb unse ribaa karta hai aur tabiyat nafrat karti hai. Ham ne is qism ke be shumaar logo'n ka mushaahada kiya hai. Ek saahib-e-aql-o-faham apni aql se kaam lete hue jab un 2 ashkhaas ke ma-bain muwaazana karta hai jin mein se ek kisi aise masle mein aimma-e-mazaahib mein se kisi mazhab ki taqleed karta hai. Jis par koi daleel nahi hoti. Balke uska qaul mahez raae par mabni hota hai. Doosra wo hai jo is masla mein Quran-o-Sunnat ki daleel se tamassuk karta hai. To use maaloom hota hai ke un dono ke darmiyan bahut bo'd⁵ hai, jiska khatam hona naa-mumkin nahi.

Jo daleel se tamassuk karta hai wo dar-haqiqat aisi cheez ko akhaz karta

¹ T: (جُمُود) Sakhti, jame hone ki haalat, kaahili, susti, be-hisi [RKT]

² T: inqiyaad T: (انقياد) Farmabardaari [RKT]

³ T: (تَهْدِيد) Daraana, dhanki dena, tambeeh [RKT]; T: (وَعِيد) Dhamki, tambeeh, tahdeed [RKT]

⁴ T: Wo fiqhi maslak, tariqa jisse mohabbat ho aur uske mutaabiq chalne ki aadat ho [RSB]

⁵ T: (بُعد) Faasla, doori, farq, masaafat [RKT]

hai, jisko akhaz karna Allah Ta'ala ne waajib kiya hai aur aisi cheez ka ittiba karta hai jise shaare' ne mashroo kiya hai aur tamaam ummat ko us par jama kar diya. Raha unka us aalim ki mahez raae ko daleel banana jisse muqallid tamassuk karta hai to wo shariyat mein mahkoom-alae hai. Wo haakim nahi, aur wo taabe hai muttabe' nahi. Is baare mein wo apni ittiba karne waale hi ki maanind hai ke dono par us cheez ko qubool karna farz hai. Jo shaare' ki taraf se aai hai, is etebaar se dono mein koi farq nahi.

Farq sirf ye hai ke muttabe aalim hai aur taabe' ilm se mehroom hai. Alim ke liye daleel par taherna naa-mumkin hota hai aur daleel ke alaawa kisi aur taraf rujoo karna uske liye mumkin nahi hota. Kyoune wo taalib-e-ilm, ahle ilm se bahes-o-maarif ijtihaad mein harj se bachne ki wajah se uske liye taiyaar hota hai aur jaahil ke liye is etebaar se daleel par taherna naa-mumkin hota hai. Ke wo daleel aur nass ke baare mein ulama-e-shariyat se pooch kar maaloom kar sakta hai. Ke is masla ke baare mein Kitab-o-Sunnat kya hukm dete hain. Agar wo daleel ko samajh sakta hai to ulama use dalaalat-e-nass samjha sakte hain.

Warna wo aise paraae mein us nass ki tafheem kar sakte hain jisse wo uske mazmoon ko samajh sake. Lihaaza maaloom hua ke ulama-e-nusoos shariyat par amal karte hai raae par amal nahi karta aur muqallid raae par amal karta hai aur riwayat par amal nahi karta. Kyoune wo daleel talab kiye baghair doosre ke qaul par amal karta hai aur ye aami apne masla mein daleel ka mutaalaba karta hai. Raae ke mutaalliq nahi poochta aur raae ki bajaee riwayat ko qubool karta hai. Is haisiyat se ye dono ek doosre ke muqaabil hain.

Aap ghaur keejiye dono muqamaat mein kitna farq hai. Wo aalim doosre jiski taqleed karte hain daleel ki talaash mein jaddo-jahad karta hai aur jab use koi bhi daleel nahi milti tab wo istimbaat-e-raae¹ mein jaddo-jahad karta hai. Istimbaat-e-raae mein uska uzr qaabile qubool hai isi tarah jab wo apne ijtihaad mein ghalati kar jaata hai to us ghalati mein uska uzr qaabil-e-qubool hai, balke use is ijtihaad mein ajr bhi milta hai.

¹ T: (اِسْتِمْبَاتِ رَاۤءِ) Kisi natije par pohonchna, raae nikaalna [RSB]

Imam Bukhari رحمہ اللہ aur Muslim رحمہ اللہ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: *“Jab haakim ijtihaad karta hai, agar uska ijtihaad sahih ho to use 2 ajr milte hain, aur agar uske ijtihaad mein khata ho jaae to use ek ajr milta hai”*.

Lihaaza jab wo Allah Ta’ala ke huzoor haazir hoga aur us par apni ghalati waazeh hogi to hujjat aur daleel ke taur par ye hadees uske paas hogi. Iske bar-aks jab muqallid Allah Ta’ala ke saamne haazir hoga to uska muaakhaza hoga. Kyouнке usne deen mein aise shakhs ki taqleed ki hai, jisse khata sarzad hui hai, us khata par mujtahid ka adm-e-muaakhaza aqlan aur sharan aur aadatan is amr ko mustalzim¹ ke jo koi us khata mein uski taqleed karta hai, use bhi muaakhaza nahi hoga.

Tasweeb-e-Mujtahid:

Agar muqallid Tasweeb-e-Mujtahid^① ke masla ka sahara leta hai to maaloom hona chaahiye ke uske qaaileen to sirf ye kehte hain ke tasweeb-e-mujtahid is maane mein hai ke mujtahid us ijtihaadi khata par gunahgaar nahi hota balke wo haq-e-ijtihaad adaa karne par indAllah maajoor hai. Tasweeb-e-mujtahid ke qaaileen ye nahi kehte ke wo is masla mein us haq-o-sawaab ko bhi paa leta hai. Jo Allah Ta’ala ka hukm hai, kyouнке ye to Rasool Allah ﷺ ke irshad-e-mantooq² ke bhi khilaaf hai. Aap ﷺ ne irshad farmaya: *“Jab haakim ijtihaad karta hai, agar uska ijtihaad sahih ho to use 2 ajr milte hain aur agar uske ijtihaad mein kahta ho jaae to use ek ajr milta hai”*.

① • Jamhoor ahle ilm ke nazdeek mujtahid se khata aur sawaab dono ka imkaan hai aur motazala kehte hain ke har mujtahid saahib-e-sawaab hai. Magar haqiqat ye hai ke muqaam-e-ikhtilaaf par haq hamesha sirf ek hota hai. Rasool Allah ﷺ ke irshad ‘ان الحاكم اذا اجتهد فاصاب فله اجران واجهد فأخطأ فله اجر’ se mustafaad hota hai ke haq-o-sawaab sirf ek hai aur jab mujtahid apni koshish-o-ijtihaad se us haq ki muafaaqat haasil kar leta hai to saahib-e-sawaab kehlaata hai aur wo dohre ajr ka mustahiq theherta hai. Aur agar wo wisaal-e-haq ki koshish-o-ijtihaad ke bawajood haq ki muwaafaaqat haasil nahi kar paata to wo saahib-e-khata hai aur sirf ek ajr ka mustahiq hai. •

Aap is hadees mein Rasool Allah ﷺ ke irshad ki ibaaarat par ghaur

¹ T: (مُسْتَلْزِم) Jo apne oopar kisi kaam ko laazim kar le [RKT]

² T: (مَنْطُوق) Mafhoom, zaahiri maane [RKT]

farmaiye, ye hadees tamaam mohaddiseen ke nazdeek sahih hai aur musalmaano ke tamaam firqo'n ke yaha'n maqbool hai. Aap ﷺ ka irshad hai: *“Agar uske ijtihaad mein khata ho jaae”*.

Wo tamaam ijtihaadi aara jo ek mujtahid se saadir hoti hain 2 aqsaam par mushtamil hain.

Awwal: Wo aara jo haq-o-sawaab ke mutaabiq hoti hain.

Saani: Wo aara jo mujtahid ki ijtihaadi ghalati shumaar hoti hai.

Lihaaza koi kaise ye keh sakta hai ke mujtahid ki raae har soorat mein haq-o-sawaab ke mutaabiq hoti hai. Daraa'n-haale-ke Rasool Allah ﷺ ne ijtihaadi ghalati ko uski taraf mansoob kiya hai.

Agar koi ye samajhta hai ke tasweeb-e-mujtahid ke qaaileen ki muraad hai ke mujtahid mutlaqan haq-o-sawaab par hota hai to wo sakht ghalati par hai aur wo unki taraf aisi baat mansoob karta hai jisse wo bari hain. Bana-baree'n mohaqqiqeen ki ek jamat ne tasweeb-e-mujtahid ke qaaileen ki muraad ko youn waazeh kiya hai ke mujtahid aise haq-o-sawaab par hota jo khata ke manaafi nahi hai. aur isse muraad wo haq-o-sawaab nahi jo khata ke bil-muqaabil hota hai.

Aur mujtahid ki ijtihaadi ghalati ko sawaab ka naam dena is etebaar se hai ke nas mein us ijtihaadi ghalati par ajr ka waada hai. Usko sawaab se mausoom karna is etebaar se nahi ke nafs al aamri mein mujtahid se khata sarzad nahi hoti. Aur ahle ilm mein se koi bhi uska qaayal nahi. Agar koi is masla ko nahi samjh sakta to ye uske faham ka qusoor hai aur use apne faham ko muttahaam karna chaahiye aur use us shakhs ki eezaah¹ ko qubool kar lena chaahiye jo ulama ke kalaam ki isse ziyada maarifat rakhta hai. Muqallideen, Quran-e-Majeed ki ayat:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

Lihaaza Tum Ahle Zikr (ahle kitab) Se Poochlo Agar Tum Ilm Nahi Rakhte.
(Surah an-Nahal: 43)

se istidlaal ka sahara lete hain, halaanke ye Kitab-o-Sunnat ke saabit

¹ T: (إيضاح) Kisi matlab ki wazaahat, waazeh karna, explanation [RKT]

shuda hukm ke mutaalliq ahle ilm se sawaal par iqtisaar hai. Kyouнке Allah Ta’ala ne ahle ilm par waajib thehraaya hai ke wo uske ahkaam ko uske bando’n par waazeh kare’n. Ye sawaal jisko Allah Ta’ala ne mashroo qaraar diya hai dar-haqiqat ahle ilm se sharai hujjat-o-daleel ke mutaalliq sawaal aur mutaalaba hai. Is tarah ahle ilm ki haisiyat raawi¹ aur saail² ki haisiyat riwayat ke taalib ki si ho jaati hai. Muqallid ko khud apne baare mein is baat ka iqraar hai ke wo apne imam ka qaul kisi sharia hujjat ke mutaalbe ke baghair qubool karta hai.

Tab mazkoora-baala aayat-e-karima taqleed par nahi balke ittiba par daleel hai aur ham ne ye farz karte hue ke aayat-e-mazkoora mein sawaal aam hai, guzishta safhaat mein ittiba aur taqleed mein farq ko waazeh kar diya hai. Neez ham ye bhi pesh-e-khidmat kar chuke hain ke aayat-e-mazkoora ke siyaaq-o-sabaaq se ye baat mustafaad hoti hai ke sawaal khaas noiyyat ka hai Allah Ta’ala irshad farmata hai:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَسَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٣٧﴾

Aur Ham ne Aapse Pehle Bhi Mard Hi (nabi) Bheje The, Ham Unki Taraf Wahee Karte The, Lihaaza Tum Ahle Zikr (ahle kitab) Se Poochlo Agar Tum Ilm Nahi Rakhte. (Surah an-Nahal: 43)

Is aayat ki wo tafsir bhi ham aapke saamne rakh chuke hain, jo ahle ilm ne ki hai. Usse aap par waazeh ho gaya hoga ke is aayat ko ek khaas noiyyat ka sawaal qaraar dene se Ahle Taqleed ki daleel bekar jaati hai aur is sawaal ko aam farz karne se ye daleel unki taaeed karne ki bajaaye unke khilaaf jaati hai.

Usooli Masaail Mein Taqleed Jaaiz Nahi:

Neez ham muqallid se sawaal karte hain ke aap ibadaat-o-muamalaat ke masaail mein aalim ki taqleed karte hue jawaaz-e-taqleed ke asal masla mein muqallid hain ya mujtahid? Agar aap muqallid hain to aapne aise masla mein taqleed ikhtiyaar ki, jis mein aapka imam taqleed ko jaaiz qaraar nahi deta. Kyouнке ye usooli¹ masla hai aur khud aapke nazdeek taqleed to sirf furooi masaail mein ho sakti hai ye aapne kya kiya? Aap

¹ T: (راوی) Khabar ya baat ka bayaan karne waala, riwayat karne waala [RSB]

² T: (سائل) Daryaaft karne waala, poochne waala [RKT]

gehre aur taareek gadhe mein kaise gir gae. Halaanke aap usse bach sakte the. Agar aap is usooli masla mein ijtihaad karte hain to aap ke liye taqleed jaaiz nahi. Kyouin is qism ke usooli aur mushkil masla mein aap us waqt tak ijtihaad par qaadir nahi ho sakta jab taak ke aapko Allah Ta’ala ne aise ilm se na nawaaza ho jo insaan ko andhero’n se nikaal kar raushni mein le aata hai.

❶ • Wujood-e-Baari Ta’ala aur uski sifaat ke mutalliq aqli dalaal mein taqleed ke baare mein ahle ilm mein ikhtilaaf hai. Imam Raazi رحمہ اللہ ‘Al Mahsool’ mein bahut se fuqaha se naql karte hain ke un masael mein taqleed jaaiz hai. Jamhoor ka mazhab ye hai ke un masail mein taqleed jaaiz nahi. Ustad Abu Ishaq ne ise ahle ilm ke ijma ke hawaale se naql kiya hai. Imam al-Harmain kehte hain ke usooli masle mein hanaabala ke siwa koi taqleed ka qaael nahi. (Irshad al-Fuhool: P226) •

Magar aap apne aapko aisi cheez mein daal rahe hain, jiska koi jawaaz nahi. Aur deen mein aap rijaal ki taqleed kar rahe hain. Halaanke Allah Ta’ala ne aapko yse beniyaz kar diya hai aur aap apne aapko taqleed ki daldal se nikal sakte hain. Ham ye baat is bina par keh rahe hain ke ijtihaad mein tab-eez¹ nahi hoti baaz masail mein ijtihaad par sirf wohi qaadir hota hai jo tamaam masala mein ijtihaad par qaadir ho, kyouinke ijtihaad nafs ka malka hai, jo sirf us waqt haasil hota hai jab nafs ko uske tamaam maarif ka ahaata ho jaata hai.

Agar aap is daleel ka sahara le’n ke ijtihaad mein tab-eez hoti hai to ham aap se ye sawaal karte hain: “Ye amr ke ijtihaad mein tab-eez hoti hai, aapko ijtihaad se maaloom hua ya taqleed se? Agar aapko taqleed se maaloom hua hai to ye ek aisa usooli masla hai, jis mein khud aapko aur aapke imam ko eteraaf hai ke taqleed jaaiz nahi, aur agar aapko ye amr ijtihaad ke zariye maaloom hua hai to ye ek khaas masla hai, jis mein Allah Ta’ala ne aapko ijtihaad ki istitaa-at ataa ki hai. Phir aapne furooi masail mein ijtihaad kyouin nahi kiya. Halaanke furooi masail mein ijtihaad usooli masail mein ijtihaad se asaan tar hai. Furui masail mein bhi ijtihaad keejiye. Uloom-e-ijtihaad ke husool par ziyada se ziyada tawajjo deejiye.

Yaha’n tak ke aap ahle ijtihaad mein shumaar hone lage. Allah Ta’ala aapke is bojh ko door kardega. Allah Ta’ala ne aapko jo ilm ki raushni

¹ T: (تَبْعِيض) Hisso’n mein taqseem karna, hisse banana, jod-jod alag karna [RKT]

ataa ki hai iske zariye Taqleed ki tareeki ko door kardega. Jab aap ijtihaad-e-akbar ke muqaam par pohonchne ki koshish karenge to samajh lejiye ke masaafat bahut qareeb hai. Jo baaz par qadir hai wo kul par bhi qadir ho sakta hai ajo madaarik-e-usooliya mein haq ko pehchaan sakta hai wo furooi masaail mein bhi haq ko pehchaanne par qadir hai. Uloom-e-ijtihaad ki kama-haqqahu maarifat haasil karne ke baad aap par Taqleed aur ta'abeez ijtihaad ke butlaan ki maarifat ho jaaegi.

Balke agar aap taassub ko door karke apne aapko in chand safhaat ke samajhne par aamada kar le'n jo maine aapki khaatir tehreer kiye hain to aapki aql-o-faham qabl iske ke aap mein maarif-e-ijtihaad jama ho'n, aapko is natije par pohoncha degi. Ke ye sawaab aur haq hai. Allah Ta'ala ne apne bando'n mein se aksariyat ko faham se nawaza hai aur ahle taufeeq kabhi haq se mahjoob nahi hote. Insan wijdan-e-haq par saccha gawaah hai.

Bana-baree'n Muhammad ﷺ ne farmaya: *“Logo'n mein ikhtilaaf ke mauqe par sabse ziyada ilm rakhne waala sabse ziyada haq ki baseerat rakhta hai”*. Is hadees ko Haakim رحمه الله ne apni Mustadrak mein riwayat karne ke baad isko sahih kaha hai. Haakim رحمه الله ke alaawa baaz deegar mohaddiseen ne bhi iski takhreej ki hai. Agar aapko taqleed par israar hai aur apni jahaalat ki bina par dhitaai se baaz nahi aate aur kehte hain ke har chand ke jawaaz-e-taqleed ka masla usooli masla hai aur ahle ilm bhi is par muttafiq hain ke usooli masaail mein taqleed jaaiz nahi aur tamaam ahle taqleed ke yaha'n ye maarroof hai.

Magar main kehta hu'n ke is masle mein aur deegar tamaam masaail-e-usool mein taqleed jaaiz hai. Iske jawab mein ham kehte hain ke usooli masaail mein taqleed ka jawaaz aap ko kahan se maaloom hua. Ye jawaaz taqleed ki bina par hai to ham aapse poochte hain ke aap kiski taqleed kar rahe hain. Kyouнке guzishta sutoor mein ham aapko bata chuke hain ke tamaam aimma-e-mazaahib ne taqleed se mana kiya hai. Usooli masaail mein to kya wo to furooi masaail mein bhi taqleed se mana karte the.

Agar aap kehte hain ke aimma-e-mazahib ya un mein se kisi ek ki taqleed

karta hu'n aur wo imam hai jiski aap koi daleel aur hujjat talab kiye baghair tamaam masaail mein taqleed karte hain tab aap apne imamo'n ke mutaalliq jhoot kehte hain aur jhooti aur baatil baato'n se apne nafs ko maalool¹ karte hain. Kyouнке aapke siwa doosre log jo aapke imam ke mazhab aur uski nusoos ka ziyada ilm rakhte hain, riwayat karte hain ke aapke imam ne taqleed se mana kiya hai. Agar aap kehte hain ke main apne imam ke alaawa kisi aur ki taqleed karta hu'n to ham aapse poochte hain ke wo kaun hai, jiski aap taqleed karte hain. Neez aapne khas taur par is masla mein apne imam ke siwa kisi aur ki taqleed kyouنkar gawaara karli.

Bil-jumla koi apne deen ko is hadd tak khel bana leta hai wo bahaaim se mushabahat rakhta hai. Kaash ye muqallideen tamaam masaail mein apne imam ki taqleed karte. Kyouke agar aisa karte to un par ye laazim tha ke wo masla-e-taqleed mein abhi unki taqleed karte aur Aimmah Kiraam عليهم السلام jaisa ke guzishta sutoor mein guzar chuka hai, is usooli masla mein adm-e-jawaaz ke qaayal hain. Agar us mein unki iqtida karte to tamaam masaail mein taqleed chodni padhti. Aur apne aapko taqleed ke phande se nikaal lete.

Ham is muqallid se poochte hain ke aapko kaise maaloom hua ke aapka Imam tamaam uloom-e-ijtihaad par haawi hai aur aapko ye maarifat kaise haasil ho gai. Aap to apne jaahil hone ka daawa kar rahe the. Aur khud hi is daawa ko jhutla rahe hain. Agar wo ye kehta hai ke mujhe ahle ilm ne khabar di hai ke mere imam mein tamaam uloom-e-ijtihaad jama the. Tab ham isse ye poochenge ke wo shakhs jisne aapko ye khabar di hai, muqallid hai ya mujtahid. Agar wo ye kehta hai ke wo muqallid hai to ham isse poochte hain ke ek muqallid ko ye maarifat kaise haasil hogai ke aapka Imam tamaam uloom-e-ijtihaad par haawi tha. Wo bhi apne baare mein isi tarah jahal ka eteraaf kar raha hai.

Jaise aap jaahil hone ka iqraar karte hain, agar muqallid kehta hai ke mujhe ye khabar ek mujtahid shakhs ne di hai to ham usse poochte hain ke aapne kaise pehchana ke wo mujtahid hai. Kyouنke aap to apni

¹ T: (مغلُول) Wo hadees jis mein kisi tarah ki illat poshida ho jo sehat-e-hadees mein qadh (aeb-goi) karti ho [RKT]

jahaalat ka iqraar karte hain. Phispar in sawalaat ka silsila jaari rake'nge jo kabhi khatam nahi hoga. Ham muqallid se poochte hain ke ko kaise maaloom hua ke haq sirf isi ke paas hai, jiski aap taqleed karte hain. Halaanke aap jaante hain ke deegar aimma kiraam ne taqrebar har masla mein aapke imam ki mukhalifat ki hai? Agar aap ye kehte hain ke mujhe ye cheez taqleed ke zariye maaloom hui to iska jawab ye hai ke muqallid kaise haq aur ahle haq ki maarifat haasil kar sakta hai.

Halaanke use eteraaf hai ke wo daleel ka mutaalaba nahi karta aur jab daleel uske paas aati hai to wo daleel par ghaur-o-fikr nahi karta. Ye aap apne mutaalliq jhoot kyoun bol rahe hain. Halaanke khud aapki apni zabaan uske butlaan par gawahi de rahi hai. Balke aapke dawa ke khilaaf har muqallid mujtahid shaahid hai. Agar aap kehte hain ke ye cheez mujhe ijtihaad ke zariye maaloom hui hai to phir aap muqallid nahi rahenge. Aur aap ka shumaar ahle taqleed mein nahi hoga. Balke taqleed to aap par haraam hai. Ye aapko kya ho gaya hai ke Aap Allah Ta'ala ki nemat ki naashukri kar rahe hain. Halaanke Allah Ta'ala ka irshad hai:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ.

Aur Apne Rabb Ki Nemat Ka Zikr Karte Rahe'n. (Surah an-Nahal: 43)

Rasool Allah ﷺ ka irshad hai: *"Allah Ta'ala ko apne bande par apni nemat ka asar dekhna bahut pasand hai"* aur nemat-e-ilm ki tahdees ye hai ke saahib-e-ilm apne ilm par amal kare aur Allah Ta'ala ne jis bandagi ki taraf ise dawat di hai ise is tarah baja laae jaisa ke usne Kitab-o-Sunnat mein hukm diya hai. Ye ek aisa muttafiq-alae amr hai jis mein kisi haal mein bhi kisi ko koi ikhtilaaf nahi aur aap apni kotaahi ke saath-saath apni taqleed ki wajah se un logo'n ke zumre mein aate hain jo deen par baghair kisi baseerat ke amal karte hain. In umoor ko tark karke jo shak-o-shubha se baala-tar hain, mashkook umoor ko ikhtiyaar karte hain aur aap haq ke badle aisi cheez le lete hain, jiske mutaalliq aap khud nahi jaante ke wo kya hai. Agar aap mujtahid hain to aapka shumaar un logo'n mein hota hai jin ko Allah Ta'ala ne ilm ataa karke gumraah kar diya hai. Unke dilo'n aur kaano'n par mohar lagaadi hai. Aur unki aankho'n par parda daal diya hai.

Wo apne ilm se faaeda nahi uthaate. Unka ilm uske khilaaf hujjat hai, wo raushni ko chodkar andhero'n ki taraf laut gae. Unho'n ne yaqeen ka mazboot sahaara choda aur shukook-o-shubhaat ka kamzor sahaara le liya. Wo auj-e-suraiyya ki bulandiyo'n se tahat as-surra ki pastio'n mein ja gire. Khud tujhe na uthaae, balke tum haatho'n aur mu'n ke bal pade raho. Ye to us muqallid ka maamla hai, jo kehta hia ke mere imam ki tamaam aara haq hain.

Agar wo ye iqraar karta hai ke uske imam ki aara mein se kuch aara haq hain aur kuch baatil aur ye ke wo bashar hai aur usse khata aur sawaab dono ka imkaan hai. Khaas taur par aisi aara mein jin ko koi daleel sahaara nahi deti. To ham usse kahenge ke agar aap is maslak ke qaayal hain to ye sahih hai aur aap ke imam ka bhi yehi maslak hai. Aapke imam ke mazhab aur unki mudawwan-shuda¹ aara ke mutaalliq agar koi saail poochta to wo yehi jawab dete the. Lekin hame'n ye bataaiye ke kis cheez ne un aara ko jo haq aur baatil dono par mushtamil hain. Aapke gale ka haar aur aapka deen bana diya hai ke aap uski kisi baat ko tark nahi karte. Aapka imam to apni khata mein Allah Ta'ala ke yaha'n maazoor² hai.

Balke Allah Ta'ala ne use us khata par ajr ka haqdaar thehraaya hai. Jaisa ke guzishta safhaat mein guzar chuka hai. Kyouнке wo mujtahid hai aur mujtahid se apne ijtihaad mein ghalati ho jaaе tab bhi wo Rasool Allah ﷺ ki tasreeh ke mutaabiq indAllah³ major hai. Aap ko kisne bataya hai ke ghalati aur khata ki ittiba karne mein aap indAllah mazoor hain aur uske liye aap ke paas kaunsi daleel hai? Agar aap ye kehte hain ke main Taqleed chod deta hu'n aur nusoos ke baare mein ahle ilm se sawaal karta hu'n, lekin phir bhi mujhe sawaab ka qatai yaqeen nahi hota. Kyouнке is amr ka poora ehtemaal⁴ maujood hai ke jiske mutaalliq maine poocha hai aur use ikhtiyaar kiya hai wo haq ho aur ye bhi ethemaal hai ke wo baatil ho.

To iske jawab mein ham kehte hain ke maamla us tarah nahi jis tarah

¹ T: (مَدَوْنٌ شَدَه) Tadween kiya hua [RSB]

² T: (مَعْدُوْر) Qaasir, mehroom, maaf kiya gaya, qaabil-e-afuo [RKT]

³ T: Allah ke nazdeek [FL]

⁴ T: (اِخْتِمَال) Imkaan, gunjaaesh, mumkin ya mutawaqqe hone ki soorat [RKT]

aap samajhte hain, balke sahih daleel ke saath tamassuk karna tamaam-tar haq hai. Us mein zarra barh bhi baatil nahi. Farz kiya aap kisi deen masla mein Kitab-o-Sunnat ke ulama se koi fatwa poochte hain, to unke taqwa se ye baat bahut baeed hai ke wo aapko Kitab-o-Sunnat ke baghair koi fatwa de'n. Kyouнке aapne to unse us masla mein sirf Kitabullah aur Sunnat-e-Rasool Allah ﷺ ka hukm poocha hai aur ye ulama, balke tamaam musalman jaate hain ke Kitabullah aur Sunnat-e-Rasool Allah ﷺ saraasar haq hain.

Bafarz-e-muhaal agar mufti tahqiq mein qaasir rehta hai aur sahih hadees ko chod kar zaeef hadees ya mohkam aayaat ko nazar-andaaz karke kisi mansooq aayat par fatwa deta hai to us mein aap par koi harj nahi. Kyouнке aapne to apna farz adaa kar diya, ke aapne ahle ilm se shariyat-e-mutahhara ke mutaalliq poocha hai, rijaal ki aara nahi poochi. Muqallid apne mufti se aapki tarah nahi poochta aur apne imam ke mutaalliq ye gumaan nahi rakhta ke koi baatil baat kehna uske taqwa se baeed-tar hai. Kyouнке ham aapko bata chuke hain ke muqallid ko is amr ka eteraaf hai ke uske imam ki baaz aara ghalat ho sakti hain.

Aur imam ne use ye hukm nahi diya ke wo kahta ki soorat mein bhi uski paerawi kare, balke usne to usse mana kiya hai jaisa ke is baare mein guzishta safhaat mein ham tamaam aimma kiraam ﷺ aur deegar ahle ilm ki tasrihaat aapki khidmat mein pesh kar chuke hain. Iske bar-aks jab aap kisi se Kitab-o-Sunnat ke mutaabiq fatwa poochte hain to wo aapko Kitab-o-Sunnat ke mutaabiq fatwa deta hai, kyouнке wo jaanta hai ke Kitab-o-Sunnat tamaam tar haq hai. Kitab-o-Sunnat hidayat aur noor hai aur aapne sirf Kitab-o-Sunnat ke mutaalliq poocha hai.

Aye Muqallid! Aapko eteraaf hai ke in tamaam furooi masaail mein jin mein aap taqleed karte hain. Aapko ilm nahi ke haq kya hai aur jab ham aapko bataate hain ke aap jo taqleed karte hain jaaiz nahi. To aap apne aapko aise muqaam aur mansab par le aate hain jiske aap mustahiq aur ahle nahi hain. Jawaaz-e-taqleed ke liye aap dalaail dene lagte hain aur un shubhaat ka izhaar karte lag jaate hain jin ka ham is kitab mein zikr kar chuke hain. Aap is azeem usooli masle mein wo rawaiyya kyon ikhtiyaar nahi karte jo rawaiyya aap furooi masaail mein ikhtiyaar karte hain. Aap is masla mein ahle ilm ka maslak kyon ikhtiyaar nahi karte.

Wo shakhs kabhi halaak nahi ho sakta jo apni qadar pehchaan leta hai. Aap is muqaam par ye kahiye ke mujhe maaloom nahi maine logo'n ko bas ye kehte suna hai aur main bhi wohi kehta hu'n. Qabr mein munkar nakeer ke saamne bhi aapka yehi jawab hoga. Aapse kaha jaaega tum ne maaloom nahi kya tum ne quran nahi padha? Jaisa ke sahih ahadees mein aata hai aur jab aapko eteraaf hai ke aap nahi jaante to laa-ilm ka ilaaj to sawaal karne mein hai. Aap masla-e-taqleed mein us shakhs se pooch lejiye jiske ilm-e-deen aur insaaf-pasandi par aapko bharosa hai. Aapko baseerat haasil ho jaaegi. Balke agar aapka imam zinda hota jiski aap taqleed karte hain to ham aapko usi ke paas bhejte.

Aur ham aapse kehte ke aap uski ittiba kare'n aur aapka imam pehla shakhs hota jo-ke aapko taqleed se mana karta. Jaisa ke saabiqa sutoor mein ham aap par waazeh kar chuke hain. Magar aapka imam to mar chuka hai aur dhero'n mitti ke neech madfoon hai. Ab aap shariyat ke mutaalliq un ulama se poochiye jo is waqt maujood hain. Alhamdulillah wo tamaam bilaad-e-islamiya mein har jagah maujood hain. Allah Ta'ala unke zariye apne deen-e-mateen ki hifazat famata hai aur unke zariye apne bando'n par hujjat qaayam karta hai.

Agar wo baaz halaat mein haq ko chupaate hain to sirf taqiyya ki bina par jaisa ke Allah Ta'ala ka irshad hai:

إِلَّا أَنْ تَقُولُوا مِنْهُمْ نُقْمَةٌ.

Illa Ye Ke Tum Un (kafiro'n ke shar) Se Bachna Chaaho. (Surah Aale Imran: 28)

Ya mudaahanat¹ ki bina par ya maal aur jaah ke laalach ki bina par. Magar jab unko maaloom ho jaata hai ke saail taalib-e-haq hai aur haq mein raghbat rakhta hai. Waaqai wo deen ke baare mein jaanna aur Sahaba Kiraam (رضي الله عنهم)-o-Taabaeen (عليه السلام) ki raah par gaamzan hona chaahta hai to usse na haq ko chupaate hain aur na usse inhiraaf karte hain. Agar aapko kisi aalim par is qadar etemaad aur wusooq² nahi. Jis qadar aapko apne imam par hai jiske mazhab par aapne tarbiyat paai hai to aap apne imam ki un nusoos ki taraf rujoo kare'n jin mein se baaz ki taraf ham ne

¹ T: (مُدَاهَنَات) Dil mein kuch aur zabaan par kuch hona, chaaplusi, khushaamadi [RKT]

² T: (وُضُوء) Bharosa, etemaad, etebaar [RKT]

ishaara kiya hai. Yaqeenan aapki tasalli hojaaegi.

Aye Muqallid! Allah Ta'ala aapko hidayat de, aap jaan leekiye ke agar aap apne aapke saath insaaf karte hue hamari in guzarishaat par ghaur kare'n, unko samajhne ki koshish kare'n jo ham ne is kitab mein aapse ki hain to aap ko is amr mein koi shak nahi rahega ke aap ek azeem khatre se do-chaar hain aur ye sirf us soorat mein hai ke aap apni ibadaat-o-muamalaat mein sirf daaiya¹ ehtiyaaj ki bina par taqleed par ihtisaar karte hain aur agar aap taqleed ke ghatiya muqaam par hote hue saaileen ko fatwa bhi dete hain, aur logo'n ke jhagdo'n mein faisla bhi karte hain to aapko maaloom hona chaahiye ke aap imtihaan aur azmaish mein muhtala hain aur aapke zariye doosro'n ka imtihaan aur azmaish hai.

Kyounke aap apne ahkamat ke zariye khoon bahaenge, logo'n se unki amlaak² aur huqooq cheen kar doosro'n ko ataa karenge. Haraam ko halaal aur halaal ko haraam thehraenge. Aur Allah Ta'ala se aisi baate'n mansoob karenge jinki Quran-o-Sunnat mein koi sanad nahi. Balke aap aisi baate'n karenge jinke mutaalliq aap khud bhi nahi jaante ke aaya wo haq hain ya baatil. Is soorat-e-haal ka eteraaf karte hue aap ye bataiye ke Allah Ta'ala ke yaha'n aapka kya jawab hoga.

Kyounke Allah Ta'ala ne hukkaam ko hukm diya hai, ke wo bando'n ke darmiyan us hidayat ke mutaabiq faisle kare'n jo Allah Ta'ala ne naazil ki hai aur aap khud nahi jaante ke Allah Ta'ala ne jo hidayat naazil ki hai usse uski mansha-o-muraad kiya hai. Allah Ta'ala ne hukkaam ko hukm diya hai ke wo haq ke mutaabiq faisle kare'n. Magar aap khud nahi jaante ke haq kya hai. Aapka maslak to ye hai ke *“Bas maine logo'n ko ye kehte hue suna hai, is liye main bhi yehi kehta hu'n”* Aur Allah Ta'ala ne hukkaam ko adl karne ka hukm diya hai. Magar aap khud adl aur zulm-o-jor³ mein imtiyaz karne se qaasir hain. Kyounke adl wo hai jo shariyat ke mutaabiq hai aur zulm-o-jor wo hai jo shariyat ke khilaaf hai.

¹ T: (داعیہ) Khwaahish, irada [RKT]

² T: Milkiyat, jaaedaad [RSB]

³ T: (جور و ظلم) Zulm-o-sitam [RKT]

Ye wo maamoor¹ hain jin tak aap jaisa muqallid nahi pohonch sakta. Balke wo koi aur hai jo in par maamoor hai. Aap us cheez ko kaise qaayam kar sakte hain jis par aap maamoor nahi aur jiske qiyaam ke liye aapko bulaya nahi gaya. Aap faislo'n mein un usoolo'n par kaise amal kar sakte hain jo Allah Ta'ala ki naazil-karda hidayaat ke mutaabiq nahi hain. Warna aapka shumaar un logo'n ke zumre mein hoga. Jinke mutaalliq Allah Ta'ala ka irshad hai:

وَمَنْ لَّمْ يَخُضْ مِثْرًا نَزَلَ اللَّهُ فَالْيَا وَلَيْكَ هُمُ الظَّالِمُونَ.

Aur Jo Log Allah Ke Naazil Kiye Hue Ke Mutabiq Faisle Na Kare'n Wohi Zaalim Hain. (Surah al-Maaida: 45)

وَمَنْ لَّمْ يَخُضْ مِثْرًا نَزَلَ اللَّهُ فَالْيَا وَلَيْكَ هُمُ الْفَاسِقُونَ.

Aur Jo Log Allah Ke Naazil Kiye Hue Ke Mutabiq Faisle Na Kare'n To Wohi Nafarman Hain. (Surah al-Maaida: 47)

Teen Qism Ke Qaazi:

Mazkoora-baala aayaat-e-sharifa ka itlaaq un tamaam logo'n par saadiq aata hai jo Allah Ta'ala ki naazil-karda shariyat ke mutaabiq faisle nahi karte aur aap ye daawa nahi kar sakte ke aap Allah Ta'ala ki naazil-karda sahiyat ke mutaabiq faisle kar rahe hain. Balke aap to ye iqraar karte hain ke aapne falaa'n aalim ke qaul ke mutaabiq faisla kiya hai aur aap nahi jaante ke uska ye qaul jiske mutaabiq aapne faisla kiya hai uski raae par mabni hai ya uska shumaar un masaa'il mein hota hai, jin par usne kisi daleel se istidlaal kiya hai.

Phir aap ye bhi nahi jaante ke aaya uska istidlaal sahih hai ya ghalat. Aur aaya usne kisi qawee daleel se istidlaal kiya hai ya kisi kamzor daleel se. Dekhiye! Aapne apne saath kya kiya hai, aapki jahaalat sirf aapki zaat tak mehdood na rahi, balke aapne bando'n ke muamalaat mein bhi jahaalat se kaam liya. Aapne qisaas ke faisle ke hudood qaayam kiye aur aise ahkaam ke zariye harmo'n ki parda-dari ki jinke mutaalliq aap khud bhi nahi jaante. Jahaalat ka bura hai, khusoosan aisi jahaalat, jise ek jaahil shakhs apne liye aur tamaam musalamo ke liye deen aur shariyat qaraar

¹ T: (مَامُور) Jis ko hukm mila ho, muqarrar, mutaiyyan, appointed [RKT]

de de. Mohaqqiqeen ke nazdeek aisa shakhs taaghoot hai, agarche wo talbees ke bareek parde mein mastoor¹ hai. Aye muqallid qaazi! Hame'n bataiye aap in 3 qaziyo'n mein se kaunse qazi hain.

Jinke mutaalliq Rasool Allah ﷺ ne farmaya:

القضاة ثلاثة قاضيان في النار وقاضٍ في الجنة.

"Qaazi 3 hain, jin mein se 2 jahannam mein jaaenge aur ek jannat mein".

Jahannam mein jaane waale qaziyo'n mein se ek qaazi jo naahaq faisle kiya karta tha. Doosra qaazi wo hai jo haq ke saath faisle karta tha, magar haq ko jaane baghair. Jannat mein jaane waala qaazi wo hai jo haq ko pehchaan kar haq ke mutaabiq faisle karta hai. Kya aap qasam utha sakte hain ke aap haq ko pehchaan kar haq ke mutaabiq faisle karte hain? Agar aapka jawab haa'n hai to khud aap aur tamaam ahle ilm gawahi dete hain ke aap is daawa mein jhote hain kyunke aap khud eteraaf karte hain ke aapko haq ka ilm nahi.

Aur tamaam log mujtahid aur muqallid ke imtiyaz ke baghair gawahi dete hain. Agar aap ye kehte hain ke main to sirf apne qaul ke mutaabiq faisla karta hu'n aur main nahi jaanta ke ye qaul haq hai ya baatil, jaisa ke roo-e-zameen ke har muqallid ka yehi haal hai.

To aap apne iqraar ke mutaabiq un 2 qaziyo'n mein shumaar hote hain. Jo jahannam mein jaaenge. Ya to is bina par ke aap haq ke mutaabiq faisle karte hain. Magar haq ko jaane baghair ya is bina par ke aap haq ke khilaaf faisle karte hain. Kyunke aapka ye faisla 2 umoor se khaali nahi, aapka faisla ya to haq ke mutaabiq hai ya haq ke khilaaf hai. Dono soorato'n mein nass ke mutaabiq aapka shumaar jahannam mein jaane waale qaziyo'n mein hota hai. Hamari is baat ko tasleem karne mein 2 umoor ki bina par kisi ko taraddud nahi.

Awwal: Rasool Allah ﷺ ne qaziyo'n ki 3 aqsaam banai hain. Phir har ek ki soorat is tarah bayan ki hai, jise har naaqis-o-kaamil aur jaahil-o-aalim samajh sakta hai.

Saani: Muqallid ye daawa nahi karta ke uske imam ki raae haq hai aur

¹ T: Chupa hua, poshida, makhfi [FL]

na wo ye kehta haike uske imam ki raae baatil hai. Balke wo iqraar karta hai ke wo ghair ke qaul ko baghair hujjat aur daleel ke tasleem kar leta hai. Balke use to yaha'n tak iqraar hai ke wo daleel ko sire se jaanta hi nahi. Isse mustafaad hota hai ke ye ek aisa faisla hai jiske mutaalliq muqallid khud bhi nahi jaanta hai ke wo kya hai. Agar wo haq ke mutaabiq hai to usne baghair ilm ke faisla kiya aur agar ye haq ke khilaaf hai to usne baghiar haq ke faisla kiya. Yehi wo 2 qaazi hain jo jahannam mein jaaenge aur muqallid qazi dono soorato'n mein jahannam mein jaaega.

Gunahgaar Aami, Muqaalid Qaazi Se Ziyaada Bakhshish Ke Qareeb Hai.

Arab kaha karte hain: *“Buraai mein intikhaab aur pasandeedgi ka koi pehlu nahi”*. Wo shakhs khaaib-o-khaasir¹ hai, jo har haal mein jahannam se najaat haasil karne ki koshish nahi karta. Aye muqallid qaazi! Aapko kis cheez ne taqleed ke daldal mein phansa diya aur aur kaunsi musibat aapko is muqaam par le aaei hai ke agar aap isi tarah faisle karte rahe aur un faislo'n se aapne tauba ke saath rujoo na kiya to jahannam mein jaaenge. Mukhtalif qism ke gunahgar aur ahle maasi aapse ziyada Allah Ta'ala se khaaif² aur aapse ziyada Allah Ta'ala ke yaha'n uski bakhshish ki ummeed rakhte hain. Kyounke wo gunah karte hain, magar saath-saath gunah se tauba aur usse rujoo ka azm bhi rakhte hain.

Har gunahgaar Allah Ta'ala se maghfirat ka taalib rehta hai, wo apne nafs ko uski kotaahi par malaamat karta rehta hai. Gunahgar hamesha ye chaahta hai ke wo maut se pehle pehle tamaam gunaho'n ke mael-kuchael se paak-o-saaf ho jaae. Agar koi us gunahgar ke mutaalliq ye dua maange ke wo un gunaho'n mein hamesha muhtala rahe to sunne waale sunenge ke wo usko accha kehne ki bajaee usko bura-bhala kahega.

Agar use maaloom ho jaae ke wo zindagi bhar un gunaho'n mein mulawwis rahega aur un gunaho'n ke saath Allah Ta'ala ke huzoor haazir

¹ T: (خائب و خاسر) Nuqsaan uthaane waala, khasaara aur maayoosi ka shikaar [RKT]

² T: (خائف) Khaufzada, darne waala, dara hua [RKT]

hoga to roo-e-zameen par apni tamaam-tar kushaadgi ke bawujood us par tang ho jaaegi. Kyounke wo jaanta hai ke gunaho'n mein mulawwis rehna dukhool-e-jahannam ka moojib hai. Magar ye bechaara muqallid qaazi to uske bar-aks basa-auqaat apni tanhaiyyo'n mein aur apni namazo'n ke baad ye dua maangta rehta hai ke Allah Ta'ala qaza ki us nemat ko hamesha uske paas rakhe uska ye ohda kabhi zawaal se do-chaar na ho. Allah Ta'ala uske ohde ko sazishiyo'n ki saazish aur haasido'n ke hasad se mehfooz rakhe.

Saazishi aur haasid use us ohde se maazool¹ na karwa sake'n aur kabhi kabhi youn bhi hota hai ke us ohde se alaahada kiya jaane waala shakhs us par hamesha rehne ke liye us shakhs ko rishwate'n pesh karta hai. Jo use uske ohde par qaayam rakhne mein madadgaar saabit ho sakta hai aur is tarah wo duniya-o-aakhirat ke ghaate mein pad jaata hai. Wo us ohde ke husool ke liye deen-o-duniya ko bhi daao par laga deta hai aur jahannam khareed leta hai. Uske nazdeek buland-tareen maqsad ye hai ke awaam ka jamghattauske saamne ho aur unki cheez-o-pukaar use sunaai de rahi ho. Agar wo samajhne ki koshish kare to use maaloom ho jaaega ke ye koi bada martaba aur koi buland muqaam nahi.

Kyounke logo'n ka ijtema to kisi par taazeer² ke nifaaz, hudood ke ajr qisaas lene ke aur kisi ki ihaanat³ ke liye bhi ho jaata hai. Basa-auqaat us mauq per itne log jama ho jaate hain ke qaazi ki adaalat mein uska ushr-e-asheer bhi nahi hote. Balke lahu-o-laab⁴, tanz-o-tamaskhur aur raqs-o-surood ki mehfilo'n mein qaazi ki adaalat se kai guna ziyada log hote hain. Wo kisi sawari par sawaar hote hue aur ek do khadimo'n ko apne ham-rikaab dekh kar takabbur mein muqtala ho jaata hai.

Magar use maaloom hona chaahiye ke ek mamlook-ghulam⁵, jaahil askari⁶ aur aam yahoodi aur isaa'i bhi usse ziyada shandaar sawari par sawaar hote hain aur usse ziyada khuddam unki maeeyat mein hote

¹ T: (مَغْرُول) Naukri, mansab ya gaddi se hataaya gaya, takht ya gaddi se hataaya gaya [RKT]

² T: (تَغْزِير) Saza, saza dena [RKT]

³ T: Tauheen, be-izzati [RKT]

⁴ T: (لَهْو و نَعَب) Khel-kood, hasi-mazaaq [RKT]

⁵ T: Khaadim, naukar [RKT]

⁶ T: Fauji [RSB]

hain. Ab jabke ye zariya-e-moaash aur haraam ki tankhwah har haalat mein uske liye jahannam ka sabab bante hain. To use maaloom hona chaahiye ke kaam kaaj karne waale log masalan julaahe, hajjaam, qassaab aur mochi waghaira usse ziyada pur-nemat zindagi basar karte hain.

Aur isse ziyada unko itminaan-e-qalb haasil hota hai. Kyounke wo ohdo'n se maazuliyat ki talkhi se bekhauf hote hain aur un par is qism ki tohmat nahi hoti ke unho'n ne apne ohde ki wajah se apni haalat badal li hai. Wo apni duniya mein aish-o-lazzat se rehte hain. Apne aap se mutamaten hote hain aur nihaayat aur itminaan ke saath chalte phirte hain. Ye to tha dunyawī etebaar se. Raha unka maamla aakhirat ke etebaar se to unke dil poori tarah mutmaeen hote hain. Unhe'n moaash-e-duniya aur intezaam-e-hayaat ke zaraae aur asbaab ke baare mein kisi saza ka khauf nahi hota. Kyounke unka kasb saraasar halaal aur unke haath irtikaab-e-zulm se door hote hain.

Unko kisi ke khoon aur kisi ke maal mein jawab-dahi ka khauf nahi hota. Balke unke dil ummeed-o-rijaa se labrez hote hain. Ye sab log is daar-e-shaqaawat-o-kadoorat se nikal kar daaimi nemato'n ke ghar mein muntaqil hone ki ummeed rakhte hain aur raha ye muqallideen qaazi to ye talkh zindagani, mahroomi-e-nemat aur takaddar-e-lazzaat ke ehssaas ka shikaar hote hain. Kyounke uske paas jab koi jhagda aata hai to use mukhalifeen ki mukhalifat, uske ahkaam ko qubool na karne aur unki taameel karne par israar aur hichki-chaahat ka saamna karna padta hai. Aur gham-o-humoom dushmano ki shadeed mukhalifat aur muqaable se zach hona padta hai.

Aur uske saath-saath wo tabdeeli-e-ahwaal, iqtidaar ke zawaal, dushmano ki khushi aur dosto'n ke ranj se khaaif rehta hai. Use koi raahat aur koi nemat acchi nahi lagti, balke wo tamaam umr ranj-o-gham mein mubtala rehta hai. Baqaul "Mutanabba'

أَشَدُّ الْغَمِّ عِنْدِي فِي سُرُورٍ، تَيَقَّنَ عَنْهُ صَاحِبُهُ إِنِّيقًا لَا.

"Mere nazdeek wo khushi sabse bada gham hai, jiske zawaal ka khush hone waale ko yaqeen ho".

Khaas taur par, jabke wo ham-rutba haasideen aur mukhalifeen mein ghira hua ho to hamesha use dil-aazaar baate'n sunna padti hain. Usse kaha jaata hai: *"Log aapke mutaalliq kehte hain ke aap jaahil aur ghalat-kaar hain"*. Kabhi use kaha jaata hai ke: *"Falaan qaazi ya falaan mufti ne aapke faisle ke khilaaf faisla diya hai. Aapke ilm ko ghataaya hai, aapki qadar ko kam aur aapke rutbe ko giraaya hai"*.

Kabhi youn bhi hota hai ke uske paas wo shakhs aata hai jiske khilaaf usne faisla diya hai aur usse khule bando'n kehta hai: *"Main aap ke faisle par amal nahi karunga"*.

Aur is tarah use deegar sakht baate'n sunna padti hain. Agar wo apne faisle ka difa' karta hai to ye jaahili jazba aur shaitaani-o-taaghooti mudafa-at¹ hai jo kabhi kabhi mansab-o-martaba ki hiafazat aur be-qadri aur suqoot-e-jaah se faraar ke liye ubharta hai. Iske saath-saath use ye bhi ilm nahi hota ke aaya haq uske saath hai ya us shakhs ke saath hai jisne uske faisle ke khilaaf faisla kiya hai. Aur kyoune bechare ko khud bhi eteraaf hai ke wo nahi jaanta ke haq kiske saath hai aur uski adaalat mein muqaddame lekar aane waalo'n mein se koi uski mazammat karta hai aur koi uski shikayat karta hai ke qazi ne uske mukhalif se rishwat lekar ghalat faisla kiya hai.

Us qazi ke khilaaf shikayat is liye paeda hoti hai ke qazi ke mukhalifeen uske kaan bharte hain. Un mukhalifeen ki nazre'n uske ohde par hoti hain ya wo us qaazi ke ikhtiyaarat ki niyaabat² ya uske kisi atiye ke mutamanni³ hote hain. Ye mahkoom-alae unke paas jaakar shikayat karta hai aur unse fatwa poochta hai. Ye log qazi ke faisle mein naadir ikhtilafaat aur dushwaar qism ke pehlu talaash karte hain phir us faisle ke khilaaf apne tabsare tehreer karte hain wo apni tehreero'n mein us qazi ke khilaaf baaz dafa is qism ke alfaaz istemaal karte hain jisse qaazi ko ranj pohonchta hai is tarah qaazi ke gham-o-humoom aur pareshaniyo'n mein aur izaafa hojaata hai. Ye wateera un ulama ka hai jo uske ham-jins muqallid hain.

¹ T: (مُدَافَعَت) Taa'eed, himaayat [RKT]

² T: (نِيَابَت) Naa'eb hona, khilaafat, qaaem-muqaami [RKT]

³ T: (مُتَمَنِّي) Tamanna karne waala, aarzumand, khwahishmand [RKT]

Qaazi Ke Liye Mujtahid Hona Zaroori Hai:

Ulama-e-Ijtihad to uske faisle ko sire hi se baatil samajhte hain. Kyouнке uska shumaar un qaziyo'n mein hota hai jin ko jahannam ki waeed sunaai gai. Wo sire se usko na qaazi tasleem karte hain aur na uske faislo'n ko maante hain. Kyouнке unke paas is baat ki daleel maujood hai ke qaazi banne ka ahle sirf wohi hai jo saahib-e-ijtihaad ho.^① Aur muqallid khwah dara'¹, taqwa aur iffat mein auliya ke muqaam par hi kyouн na pohonch jaaе. Magar unke nazdeek agar wo apne aapko us qaza ke ohde par qaayam rakhe hue hai. To wo maasiyyat par musir hai. Wo us qazi ke faislo'n aur ahkaam ko bhi usi muqaam-o-martaba par rakhte hain.

① • Is baare mein ikhtilaaf hai ke aaya us shakhs ke liye jo saahib-e-ijtihaad nahi hai, apne imam ya kisi doosre imam ke mazhab ke mutabiq fatwa dena jaaе hai? Ahle ilm ki ek jamat ki raae ye hai ke aise shakhs ke liye fatwa dena jaaе nahi. Kyouнке mufti ka lafz aise shakhs ke liye waza'² kiya gaya hai, jo logo'n ke deeni umoor ko qaayam karta hai jo Quran-o-Sunnat ke umoom-o-khusoos, naasikh-o-mansookh ko mahmool karne aur istimbaat ki ahliyat rakhta hai. Samaani ﷺ mufti ke liye 3 sharaait ko zaroori qaraar dete hain:

Awwal: Ijtihad ki ahliyat; Saani: Adaalat; Saalis: Tasaahul aur rukhsato'n se ijtinaab.

Baaz ahle ilm is taraf gae hain ke muqallid ek shart ke saath mujtahideen mein se kisi mujtahid ke mazhab ke mutabiq fatwa de sakta hai ke ye mufti saahib-e-nazar ho aur wo us mujtahid ke qaul ke maakhaz se agaah ho, warna uske liye fatwa dena jaaiz nahi. Baaz ne is par ijma ka daawa kiya hai, magar ye daawa sahih nahi. (Irshad al-Fuhool: P269)

Qaazi ki ahliyat ke bhi wohi sharaait hain, jo mufti ki ahliyat ke hain. Kyouнке baqaul Ibn al-Qaiyyim: *"Qaazi aur Mufti mein iske siwa koi farq nahi ke qaazi apne fatwe aur hukm ko laazim aur naafiz karta hai aur mufti apne fatawa ko laazim nahi karta"*. (Alaam al-Muwaqqieen: V2 P175)

Jis par deegar aam ulama-e-ahle taqleed ko rakhte hain jo na qaazi hote hain na mufti. Wo uske faislo'n ki un tamaam dastawizaat ko baatil qaraar dete hain. Jin par uske dastakhat hote hain, jis mein haraam ko halaal aur halaal ko haraam thehraya gaya ho. Balke agar uske faisle sahih bhi ho'n. Tab bhi wo unko tasleem nahi karte kyouнке ye aise qazi se saadir hue hain, jisne agarche haq ke mutaabiq faisla kiya hai. Magar

¹ T: (دَرْع) Libaas, poshaak [RKT]

² T: (وَضْع) Shakl, soorat, haalat, huliya, tarz, rawish, andaaz, taur-tareeq [RKT]

usey maaloomb nahi ke ye faisla haq hai. Qiyaamat ke roz uska shumaar un qaziyo'n mein hoga jo jahannam ke mustahiq hain aur duniya mein uska shumaar un logo'n mein hai jo qaza ke ohde ke ahl nahi. Usko wo muqaam-o-manzilat-e-duniya jaaiz nahi, jo ahle ijtihaad qaziyo'n ke liye hai.

Muqallid Qaazi Ki Bechaargi:

Is tamaam tafseel ke baad maaloomb hona chaahiye ke nahoosat ka maara hua ye qaazi baadshah aur uske mu'n-chiddhe awaam-o-musahibeen ki khushaamad karta rehata hai. Unki itaa-at karta hai, unke saamne apne aapko zaleel karta hai, unke mahallo'n ka tawaaf karta hai aur unki deodiyo'n par maata ragadta hai. Agar wo ye kaam nahi karta to uske saath unka rawaiyya is qadar sakht hota hai, jisse uski tauheen aur be-qadri hoti hai. Aur uske saath-saath uske awaan-o-ansaar uske zariye fawaaid haasil karte hain aur uske zariye daulat kamaate hain aur wo agarche uski taazeem karte hain uske saath khade hote hain aur uske saath baithte hain, magar wo uske haq mein uske dushmano'n se ziyada nuqsan-dah hain.

Kyounke wo logo'n ke amwaal loot-te hain aur ye loot-khasot wo usi ke ikhtiyaarat ke saae mein karte hain. Khaas taur par agar qaazi ghair-mohtaata aur ghaafil qism ka shakhs ho aur tamaam muamalaat par nazar na rakhta ho to baat badh jaati hai. Wo apna deen qazi ki taraf mansoob kar dete hain wo apna zulm-o-jor uske zimme lagaa dete hain, kabhi to wo uski taraf taqseer-e-bahes aur kabhi ghaflat aur adm-e-tabbuh¹ mansoob karte hain. Kabhi wo kehte hain ke uske awaan-o-ansaar jo loot khasoot kar rahe hain, us mein uska bhi haath hai, ye bhi usse faaeda uthaata hai. Agar ye muaamala na hota to uske apne awaan-o-ansaar ko loot khasot ki hargiz khuli chutti na di hoti.

Neez uski sabse ziyada mazammat karne waale usko bura bhala kehne waale yehi awaan-o-ansaar hain. Kyounke un mein se har ek yehi chaahta hai ke tamaam fawaaid sirf use haasil ho'n. Jab koi faaeda un

¹ T: (عدم تَبُّه) Be-hisi, be-parwaai, jab koi apne gunaaho'n par sharmina na ho ya bure kaamo'n se be-his ho jaae [RSB]

sab mein taqseem hota hai ya us faaede mein tanaaze ke waqt ye qazi kisi ek ke haq mein faisla kar deta hai to baaqi tamaam logo'n ke dil ghusse aur keene se labrez ho jaate hain. Wo apni majaalis mein uski mazammat karte hain. Khaas taur par uske dushmano'n aur mukhalifeen ke paas jaakar uske khilaaf baate'n karte hain. Unki maujoodgi mein jo wo faisle karta hai, ye us mein keede nikalte hain. Wo kalaam mein tehreef karte hain, kabhi wo kehte hain ke usne us faisle mein jahaalat se kaam liya hai, kabhi kehte hainke usse ghalat hui hai. Kabhi kehte hain ke usne rishwat lekar faisla kiya hai aur kabhi kehte hain ks usne mudaahanat aur khushaamad se kaam liya hai. Bil-jumla wo aen sabko raazi nahi kar sakta. Koi na koi aisa zaroor hota hai jo har haalat mein uski aeb joi karta hai.

Ye un logo'n se be-niyaaz bhi nahi ho sakta. Is liye ke usey unki taraf se mahan-o-ibtala ka saamna karna padta hai. Halaanke wo uske dost-yaar hote hain. Uske amr-o-nahee aur uske ohde se faaeda uthate hain. Baaz mutaqaddimeen ka maqola un par kitna saadiq aata hai. Kyounke sirf aisa shakhs hi unko aazma sakta hai, jo beja himayat aur narm rawaiyya rakhta hai. In ausaaf se shaaz-o-naadir hi log baahar nikalte hain. Albatta kabhi-kabhi youn hota hai ke kisi zamane mein baaz log in ausaaf se muttasif nahi hote.

Is duniya mein to us muqallid qaazi ka ye haal hai, raha aakhirat mein uska haal hai to guzishta safhaat mein aap padh chuke hain ke uska shumaar un 2 qaaziyo'n mein hota hai jo kisi soorat mein jahannam mein jaane se bach nahi sakenge. Jaisa ke is par bahes aur uski tahqiq saabiq sutoor mein guzar chuki hai. Wo duniya mein bhi jaisa ke ham bayan kar chuke hain hamesha ranj-o-khauf ki haalat mein rehta hai jo logo'n ke khoon aur maal mein Quran-o-Sunnat ki kisi daleel aur baseerat ke baghair mujarrad-o-taqleed aur jahaalat ki buniyaad par kiye gae faislo'n ki aakhirat mein jawab-dahi ke tasawwur se paeda hota hai. Halaanke Quran-e-Majeed mein sareehan us cheez par amal karne se rok diya gaya hai. Jiske mutaalliq ilm nahi. Allah Ta'ala ka irshad hai:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Aur Jis Baat Ka Aapko Ilm Nahi, Uske Peeche Na Lege'n. (Surah al-Isra: 36)

Zann-o-gumaan ki paerawi ki mumaaniyat aur us maane mein Quran-e-Majeed mein bahut kasrat se aayaat waarid hui hain. Muqallid, ilm aur zan-e-sahih dono se mehroom hota hai agar Quran-e-Majeed mein uski mumaaniyat mein sirf wohi aayaat hoti hain, jinka ham guzishta bahes mein zikr kar chuke hain. Jaise:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

Aur Jo Log Allah Ke Naazil Kiye Hue Ke Mutabiq Faisle Na Kare'n Wohi Zaalim Hain. (Surah al-Maaida: 45)

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ.

Aur Jo Log Allah Ke Naazil Kiye Hue Ke Mutabiq Faisle Na Kare'n Wohi Kaafir Hain. (Surah al-Maaida: 44)

To kaafi thee'n, halaanke uske saath saath deegar bahut si aayaat hain jin mein saraahat se hukm diya gaya hai ke Allah Ta'ala ki naazil-karda shariyat-e-haq aur adl ke saath faisle kiye jaae'n. Aur uske saath-saath ye bhi saabit hai ke jo koi haq ke khilaaf faisla karta hai ya haq ke mutaabiq faisla karta hai magar ise ilm nahi hota ke ye haq hai. To uska shumaar jahannami qaaziyo'n mein hoga.

Muqallid Mufti Ke Liye Fatwa Dena Jaaiz Nahi:

Agar aap ye kehte hain ke ek muqallid qaazi banne ka ahl nahi, is liye uske liye jaaiz nahi ke wo qaazi bane aur na kisi aur ke liye jaaiz hai ke wo use qaazi ke ohde par faaiz kare. To us mufti ke mutaalliq aapka kya khayal hai jo taqleed ka dam bharta hai. To main kehta hu'n ke agar aap us masle mein logo'n ke mazaahib, unki qeel-o-qaal aur mufti ki ahliyat ke liye sharaait aur deegar umoor ke mutaalliq maaloom karna chaahte hain to aapko ye tamaam cheeze'n fiqa aur usool-e-fiqa mein nihayat sharah-o-bast¹ se mil jaaengi. ❶

❶ • Allama Ibn al-Qaiyyim رحمه الله ne mufti ki sharaait, fatwe ki adaab aur fatwe ke deegar masail ke mutalliq apni kitab Aalaam al-Muwaqqqeen mein badi umda aur saer-haasil² bahes ki hai. (Aalaam al-Muwaqqqeen: V4 P157-265)

¹ T: (شَرْحٌ وَتَفْصِيلٌ) Tauzeeh-o-tafseel [RKT]

² T: (سَيَرٌ حَاصِلٌ) Tasalli-bakhsh, itminaan-bakhsh, mufeed, faaedamand [RKT]

Aur agar aap is baare mein meri raae aur mere eteqaad ke baare mein poochte hain to mere nazdeek kisi muqallid mufti ke liye jaaiz nahi ke wo kisi aise shakhs ko fatwa de jo usse Allah Ta’ala aur Rasool Allah ﷺ ke hukm, haq, kisi sharai hukm aur kisi halaal ya haraam ke mutaalliq poochta hai. Kyouнке muqallid ko in umoor mein se kisi ki bhi tahqiq nahi. Balke in umoor ko mujtahid ke siwa koi bhi nahi jaanta. Isi tarah agar saail usse mazkoora-baala umoor ki qaid ke baghair koi sawaal karta hai to muqallid ke liye jaaiz nahi ke wo un mein se kisi ke baare mein fatwa de. Kyouнке sawaal mutlaq hai jo shariyat-e-mutahhara ki taraf raaje¹ hai. Kisi saahib-e-raae ke qaul ki taraf nahi laut-ta.

Agar saail usse falaa’n imam ke qaul aur falaa’n imam ki raae ke mutaabiq fatwa poochta hai to muqallid ke liye uske mutaabiq fatwa dena jaaiz hai. Us imam ka qaul naql karne aur riwayat karne mein koi harj nahi. Basharte ke wo us imam ke qaul aur mazhab ki kama-haqqahu maarifat rakhta ho. Kyouнке saail ne ek aise amr ke mutaalliq sawaal kiya hai jisko riwayat aur naql karna mumkin hai aur ye Allah Ta’ala par bohtan aur bila-ilm baat karna, shumaar karna nahi hoga. Aur na ise Quran-o-Sunnat ki taabeer aur istimbaat kaha jaaega. Ye tafseel sahih hai aur koi insaaf-pasand shakhs iska inkaar nahi kar sakta.

Mujtahid Mufti Aur Muqallid Mustafti:

Agar aap ye pooche’n ke kya saahib-e-ijtihaad ke liye jaaiz hai ke wo kisi aise shakhs ko fatwa de jo kisi khaas imam ke qaul aur mazhab ke mutaabiq fatwa poochta hai. To main kahunga ke ek shart ke saath jaaiz hai. Agar us imam ka qaul ya raae sahih nahi to usko naql karne ke baad uski adm-e-sehat ki tasreeh karke haq-o-sawaab ki taraf rehnumaai karde. Kyouнке Allah Ta’ala ne ahle ilm par ye zimmedaari aaid ki hai ke wo logo’n ke saamne haq ko waazeh kar de’n aur ye saahib-e-ijtihaad bhi ahle ilm mein se ek hai aur khaas taur par us waqt jabke saail us fatwa ke mutalliq ye etiqaad rakhe ga ke ye mufti jo kuch kehta hai wo sawaab hai, haq waazeh karna bahut zaroori hai.

Neez us mujtahid ka aise mazhab ko naql karke us par khamosh rehna

¹ T: (راجع) Lautne waala, phirne waala, rujoo karne waala [RKT]

jo khilaaf-e-sawaab hai. Seedhe saadhe logo'n ko is wahem mein muftala kardega ke ye haq hai. Us waqt par sukoot ikhtiyaar karna bahut badi buraai hai. Agar eezaah-e-haq par wo apni jaan ke baare mein kisi qism ka khatra mehsoos karta hai to wo fatwa hi na de aur istifta kisi aur ke hawaale karde. Agar usse koi aisi cheez nahi poochi gai, jiski tauzeeh us par waajib ho tab agar zarurat is baat ki mutaqaazi hai aur wo haq-o-sawaab ki tasreeh par qaadir nahi to wo nihayat saraahat ke saath ye bata de jisse fatwa talab karne waale ko koi shak na rahe ke ye falaa'n imam ka mazhab aur falaa'n imam ki raae hai. Jiske mutaalliq mustafti ne sawaal kiya hai aur uske alaawa usne kuch nahi poocha.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَوَّلًا وَآخِرًا.

Is Kitaab Mein Maujood Mushkil Alfaaz Ka Mafhoom

A

aa

aara T: (آرا) Raae ki jamaa, mashware, khayalaat [FL]

Aaraab T: (أَعْرَاب) Mulk-e-arab ke baashinde [RKT]

aawaan-o-ansaar T: Aise dost-ahbaab jo kaam padne par haath bataae'n [RSB]

aazaa T: (آزار) Sakhti, takleef, ranj, dukh, dard [RKT]

ad

Adaawat T: (عَدَاوَت) Dushmani, bughz, khasoomat, ikhtilaaf, mukhaalifat [RKT]

adm-e-tabbuh T: (عَدَمِ تَبُّه) Be-hisi, be-parwaai, jab koi apne gunaa'ho'n par sharminda na ho ya bure kaamo'n se be-his ho jaae [RSB]

af

afaal T: (أَفْعَال) Fe'l ki jamaa, insaan ke aamaal [RKT]

ah

ahle-baadiya T: Sehra ya jungle mein rehne waale [RSB]

ahliyat T: Qaabiliyat, salaahiyat, saleeqa, liyaqat [RKT]

ak

Akhaz T: (أَخَذَ) Haasil karne ya lene ka amal, husool [RKT]

al

Almiya T: (الْمِيه) Almnaak, dard bhara, dardnaak waaqia, ghamgeen haadsa [RKT]

am

amlaak T: Milkiyat, jaaedaad [RSB]

Amr T: (أَمْر) Maamla, masla, baat, hukum [RKT]

as

aseer T: Qaidi, captive [FL]

Asr T: (عَصْر) Zamana, daur, ahd, time, age, era [RKT]

(Asma-o-sifaat) Taateel T: (تَعْطِيل) Allah ke sifaat ki mukammal taur se nafi ki jaae [RSB]

(Asma-o-sifaat) Taaweel T: (تَأْوِيل) Allah ki sifaat ke zaahiri, asal maane ko chod kar apni taraf se naya matlab nikaalna [RSB]

(Asma-o-sifaat) Tahreef T: (تَحْرِيف) Allah ke asma-o-sifaat ke liye baghair kisi daleel ke un maane ko lena jo asal maane ke khilaaf ho'n [RSB]

(Asma-o-sifaat) Tashbeeh T: (تَشْبِيه) Allah ki sifaat ko makhloof ki sifaat ki tarah maana jaae [RSB]

az

azhaan T: (أَذْهَان) Samajh, aql ya haafze ki quwwate'n [RKT]

B

baa

Baae'n-hama T: (بَآئِنِ ہَمَہ) In sab baato'n ke bawajood [RKT]

ba

Baeed T: (بَیْعِد) Naamumkin, muhaal [RKT]

bahaaim T: (بَہَائِم) Chau-paae, chaar paaon ke jaanwar, animals with 4 legs [RKT]

Bana-baree'n T: (بِنَا بَرِیْن) Is liye, is wajah se [RSB]

bar-banaae T: (بَر بِنَائِ) Ki wajah se, ke rishte se [RSB]

bi

Bila-waasta T: (بِلا واسطَہ) Baraah-e-raast, baghaer kisi waasta ke, baghair kisi zariya ke [RKT]

bil-jumla T: (بِا لُجْمَلِہ) Mukhtasar ye ke, al-haasil, khulaasa, aakhir-kaar [RKT]

bil-waasta T: (بِا لُواسطَہ) Wasile ya zariye se [RKT]

bo

Bo'd T: (بُغْد) Faasla, doori, farq, masaafat [RKT]

D

Daa

daaiya T: (دَاعِیَہ) Khwaahish, iraada [RKT]

Da

Dalaail-e-arba T: (دَلَائِلِ اربع) Sharai ahkaam ke chaar (4) buniyaadi maakhaz: Quran, Sunnat, Ijma aur Qiyaas [RSB]

daraa'n-haale-ke T: (دَر آں حَالِہ) Agarche, halaanke [RKT]

daur T: (دَوْر) Quran ya ahadees ko yaad rakhne ke liye baar-baar dohraana, (kisi ko) haafze se sunaana [RKT]

dawaween-e-hadees T: (دَوَاوِیْنِ حَدِیْث) Hadees ke majmooe, hadees ki kutub [RSB]

di

dira' T: (دِرْع) Libaas, poshaak [RKT]

diyyat T: (دِیْت) Wo raqm ya shae jo khoon-bahaa ke taur par maqtool ke waariso'n ko di jaae [RKT]

E

ee

eezaah T: (اِیْضاح) Kisi matlab ki wazaahat, waazeh karna, explanation [RKT]

eh

Ehtemaal T: (اِحْتِمَال) Imkaan, gunjaaesh, mumkin ya mutawaqqe hone ki soorat [RKT]

en

enaad T: (عِنَاد) Dushmani, adaawat, ladaai [FL]

et

etiqaad T: Yaqeen, aqeedat-mandi, taazeem-o-taqaddus ya etimaad ki binaa par dil ka jhukaao [RKT]

F

fa

faham-o-idraak T: Aqal, daanish aur samajh-boojh [RSB]

fara' T: (فَرَع) Shaakh, theni, darakht ki shaak [RKT]

fe

fe'l T: (فَعْل) Kaam, amal [RKT]

fu

fuhood T: (فُحُول) Kisi ilm-o-fan ke jaiyyad ulama [RKT]

Furoo T: (فُرُوع) Zeli masaail jo kisi kulliye se akhaz kiya jaae'n [RKT]

G

gu

gur T: (گُر) Hunar, fan, usool, saliqa, tariqa [RKT]

H

haa

Haalat-e-zaar T: (حَالَتِ زَار) Rone ki haalat, buri haalat [RKT]

haamil T: (حَامِل) Koi cheez ya sifat ka rakhne waala, koi khusoosiyat rakhne waala [RKT]

ha

ham-asr T: (ہَم عَصْرِ) Ek zamane ka, jo ek hi ahd mein hayaat ho'n, contemporary [RKT]

har-chand T: Agar-che, jis qadr, baawujood yeke [RKT]

Hatak T: (ہَتک) Shaan mein gustaakhi, tauheen [RKT]

Hawaadis T: (حَوَادِث) Waaqiaat, musibate'n, zamaane ki gardishe'n, haadsaat [RKT]

he

heela T: (حِيلَة) Bahana, fareb, chaal, tadbeer [RKT]

hi

His T: (حِس) Hawaas-e-khamsa mein se koi his, ehssaas ki taaqat, feeling, sense [RKT]

hu

Husool-e-Ilm T: (حصول علم) Ilm haasil karne ka amal, khaas tuar par sharai uloom seekhna aur sikhaana [RSB]

I

ib

Ibaa T: (إِبا) Hukm maanne se inkaar karna, nafarmaani, disobedience [RKT]

Ibtaal T: (إِبْطال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

ibtila T: Balaa, museebat, aafat, imtihaan [RKT]

ibtila T: Balaa, museebat, aafat, imtihaan [RKT]

if

iftira T: (إِفْتِرَا) Bohtaan, tohmat, jhoota ilzaam, khilaaf-e-waaqia ya ghalat baat [RKT]

iftiraaq T: (إِفْتِرَاق) Doori, phoot, tafraqa, nifaaq [RKT]

ih

Ihaanat T: Tauheen, be-izzati [RKT]

ij

Ijtihaad T: (إِجْتِهَاد) Kisi sharai masle mein Quran-o-hadees ki raushni mein poori koshish aur mehnat ke saath raee qaayam karna [RSB]

ik

iktifa T: (إِكْتِفَا) Kifaayat, qanaa-at, kaafi [RKT]

il

ilhaaq T: (إِلْحَاق) milna, mil jaana, mila dena [RSB]

iltifaat T: (إِلْتِفَات) Mutawajje hona, tawajjo, raghbat [FL]

in

IndAllah T: Allah ke nazdeek [FL]

inhiraaf T: (إِنْحِرَاف) Mukhalifat, naa-farmaani [FL]

intisaab T: Mansoob karna, nisbat dena [FL]

intishaar T: (إِنْتِشَار) Pareshani, tittar-bittar hona, bikharne ki kaifiyat [RKT]

iq

iqtibaas T: (إِقْتِبَاس) Akhaz, istifaada, wo ibaarat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jaae, extraction, extract [RKT]

iqtida T: (إِقْتِدَا) Paerawi, (kisi ke naqsh-e-qadam par chalna [RKT]

iqtsaar T: (إِقْتِصَار) Kami, ikhtisaar, kaafi samajhna, reduction, deduction [RKT]

ir

irtidaad T: (إِثْدَاد) Islam ke baad kufr, murtad hona [RKT]

Irtiqa T: (إِرْتِقَا) Martaba darje muqaam ki bulandi, taraqqi [RKT]

is

isbaat T: (اثبات) Saabit karna, suboot pohonchaana, daleel dena [RKT]

istidraaj T: Dheel dena [RSB]

istifsaar T: (اِسْتِفْسَار) Sawaal karna, pochna [RKT]

istihzaar T: (اِسْتِخْضَار) Poori tawajjo, yaad-daasht, haafiza [RKT]

istimbat-e-raae T: (اِسْتِنبَاط رَاِ) Kisi natije par pohonchna, raae nikaalna [RSB]

istimbat T: (اِسْتِنبَاط) Muqarrar usool ke tahat Quran-o-Hadees se masaael-e-sharaiya furooiya ka hukum nikaalne ka amal, kisi sharai masle mein ijtehad [RKT]

istimraar T: (اِسْتِمْرَار) Hameshgi [RKT]

Istinaad T: (اِسْتِئْنَاد) Sanad, (kisi baat ko) suboot mein pesh karna [RKT]

Istiqraar-e-mazaahib T: (اِسْتِثْقَار مَذَاهِب) Mukhtalif fiqhi masaalik (Hanafi, Shafai, Maaliki, Hanbali) ke usoolo'n aur masaail ko mustaqil aur muqarrar kar lena [RSB]

J

ja

Jarh T: (جَرْح) Radd karna, criticize [RSB]

ji

jihat T: (جِهَت) Simt, taraf, jaanib, rukh [FL]

jo

jor-o-zulm T: (جَوْر و ظُلْم) Zulm-o-sitam [RKT]

ju

jumood T: (جُمُود) Sakhti, band zehniyat [RSB]

jumood T: (جُمُود) Sakhti, jame hone ki haalat, kaahili, susti, be-hisi [RKT]

K

kaa

kaafi-o-shaafi T: (كَافِي وَ شَافِي) Poora aur mukammal [RSB]

ka

kadi T: (كَدِي) Sakht, zordaar, bohot ziyaada, intense [RKT]

kaj-rawi T: (كَج رَوِي) Tedhi chaal chalna, tedha-pan, ghalat raaste par chalna [RKT]

kalaala T: (كَلَالَة) Wo shakhs jiske waalid aur aulaad na ho, wo shakhs jiske waariso'n mein baap, daada, beta, beti aur pota, poti na ho [RKT]

kh

Khaaib-o-khaasir T: (خَائِب وَ خَاسِر) Nuqsan uthaane waala, khasaara aur maayoosi ka shikaar

[RKT]

khaaif T: (خائف) Khaufzada, darne waala, dara hua [RKT]

Khabar-e-waahid T: (خَبَرِ وَاحِد) Lughat mein 'khabar-e-waahid' wo hadees hai jise ek shakhs riwayat kare. Istilaah mein 'khabar-e-waahid' wo hadees hai jis mein tawaatur ki shuroot na paai jaae'n (forum.mohaddis par maujood Aslam Salafi Saahab ke article se) [RSB]

ku

kujaa T: Urdu mein mauqa-o-nisbat par hairat zaahir karne ke liye istemaal hota hai [RKT]

L

laa

Laaeha-e-amal T: (لَاِخَةُ عَمَل) Kaam karne ka program, dastoor-ul-amal [RKT]

la

labb-e-lubaab T: (لَبِّ لُبَاب) Khulaasa, asal maqsad, khulase ka khulaasa, conclusion [RKT]

Lahv-o-laab T: (لَهْو و لَعَب) Khel-kood, hasi-mazaaq [RKT]

M

maa

maael T: (مَائِل) Mutwajje, raaghib, aamaada [RKT]

Maalool T: (مَغْلُول) Wo hadees jis mein kisi tarah ki illat poshida ho jo sehat-e-hadees mein qadh (aeb-goi) karti ho [RKT]

maamool-bih T: (مَعْمُول بِهِ) Maamool ke mutaabiq, hasb-e-maamool, jiska dastoor ho [RKT]

maamoon T: (مَامُون) mehfooz, be-khauf, khatre se baahar, aman mein [RKT]

maamoor T: (مَامُور) Jis ko hukm mila ho, muqarrar, mutaiyyan, appointed [RKT]

maarakatul-aara T: (مَعْرَكَةُ الْأَرَا) Azeem, bada/badi, ghaer-maamooli [RKT]

maarifat T: (مَعْرِفَت) Shanaakht, pehchaan, waaqfiyat [RKT]

maasiyat T: (مَعْصِيَت) Gunah, khataa, hukm-udooli, naafarmaani [RKT]

maasiyyat T: (مَعْصِيَت) Gunah, khataa, hukm-udooli, naafarmaani [RKT]

maazool T: (مَعْرُُول) Naukri, mansab ya gaddi se hataaya gaya, takht ya gaddi se hataaya gaya [RKT]

Maazoor T: (مَعْذُور) Qaasir, mehroom, moaaf kiya gaya, qaabil-e-afao [RKT]

maa-

maa-bain T: (مَا بَيْن) Beech mein, wasat mein, darmiyaan mein [RKT]

ma

Mabsoot T: (مَبْسُوط) Faraakh, kushaada, wasee, mufassal, phaela hua [RKT]

madh-o-sana T: (مَدْح و ثَنَاء) Taareef-o-tauseef (khusoosan Allah aur Rasool ﷺ ki), badaai, hamd-o-sana [RKT]

maeeyat T: (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [RKT]

Mahal-e-nazaa T: (مَحَلَّ نَزَاع) Tanaaza ka muqaam/jagah, jhagde ka muqaam/jagah [RKT]
 mahjoob T: (مَحْجُوب) Parde mein, makhfi, chupa hua [RKT]
 mahmool T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]
 makhfi T: (مَخْفِي) Chupa hua, phoshida, khufiya, hidden, concealed, secret [RKT]
 malka T: Mahaarat, Hunar, Faham [FL]
 mamba T: (مَنْبَع) Asal, nikalne ki jagah, muqaam-e-zuhoor, masdar [RKT]
 mamlook T: Khaadim, naukhar [RKT]
 manaasib T: Rutbe, ohde, mansab ki jama [FL]
 Manfa-at T: (مَنْفَعَت) Nafaa, faaeda, munaafa [RKT]
 Manqabat T: (مَنْقَبَت) Taareef-o-tauseef, madh-o-sana [RKT]
 mantooq T: (مَنْطُوق) Mafhoom, zaahiri maane [RKT]
 masdood T: (مَسْدُود) Band [FL]
 Masdood T: (مَسْدُود) Band, band kiya hua, ruka hua, mauqoof [RKT]
 masool T: (مَسْئُول) Jis se sawaal mutaalba kiya jaae, jawaab-dah, zimmedaar [RKT]
 mastoor T: Chupa hua, poshida, makhfi [FL]
 matboo T: (مَتْبُوع) Jiski paerawi ki jaae, peshwa, haakim, sardaar [RKT]
 matbooeen T: (مَتَّبُوعِينَ) Peshwa, haakim, sardaar jiski paerawi ki jaae [RKT]
 matmah-e-nazar T: (مَطْمَح نَظَر) Maqsood, nuqta-e-nazar, maqsad-e-asli, markaz-e-nigaah, goal, objective [RKT]
 Mauqoof T: (مَوْقُوف) Munhasir [RKT]
 mausoof T: Muttasif, jis ka wasf bayaan kiya gaya ho, mazkoor shakhs [RKT]
 mazammat T: Buraai, tauheen, tohmat [RKT]
 mazhab-e-maaloof T: Wo fiqhi maslak, tariqa jisse mohabbat ho aur uske mutaabiq chalne ki aadat ho [RSB]

me

mehan T: (مِخَن) Balaa'e'n takleefe'n, musibate'n [RKT]
 mehsoor: T (مَحْضُور) Ghera hua, ghira hua, surrounded, besieged [RKT]

mu

muaariz T: (مُعَارِض) Mukhaalif, muqaabil [RKT]
 muaddab T: (مُؤَدَّب) Izzat-o-ehteraam ke saath, tehzeeb aur adab ke saath [RKT]
 muaiyyan T: (مُعَيَّن) Muqarrar kiya gaya, thehraaya gaya, muqarrara [RKT]
 muakhkhar T: (مُؤَخَّر) Taakheer Delay [RSB]
 muallim T: (مُعَلِّم) Padhaane waala, taaleem dene waala, sikhaane waala [RKT]
 muftadaa T: (مُفْتَدَع) Jahan se ibtida ki jaae, shuru, aaghaaz [RKT]
 mudaafa-at T: (مُداَفَعَت) Taaeed, himaayat [RKT]
 mudaahanat T: (مُداَهِنَت) Dil mein kuch aur zabaan par kuch hona, chaaplusi, khushaamadi [RKT]
 mudawaan-shuda T: (مُدَوَّن شده) Tadween kiya hua [RSB]
 mufaazalat T: (مُفاَضَلَت) Tarjeeh dena, behtar ko chunna, ya 2 cheezo'n mein farq karke 1 ko

fauqiyat dena [RSB]

Mufasssal T: (مُفَصَّل) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

mughalata T: (مُغَالَظَة) Dhoka, fareb, jhaansa [RKT]

Muhaal T: (مُحَال) Jis ka hona mumkin na ho, naa-mumkin [RKT]

mujarrad T: (مُجَرَّد) Sirf, mahez, akela, tanha [RKT]

mukallaf T: (مُكَلَّف) Paaband, jis ke zimme koi farz aad ya waajib ho [RKT]

Mukhattas T: (مُخْتَصَر) Makhsoos, muntakhab kiya hua, khaas [RKT]

multabis T: (مُلْتَبِس) Mashkook, pechida, mubham [RKT]

mumaarasat T: (مُمَارَسَة) Mahaarat, tajarba, tajarbarkaaari [RKT]

Mumtana' T: (مُمْتَنِع) Jisse roka jaae, jo mamnoo ho, jis ka wujood naamumkin ho, muhaal, dushwaar [RKT]

mundarja-zel T: (مُنْدَرِجَة ذِيل) Neeche darj-shuda, aage likha hua ya chaapa hua [RKT]

munharif T: (مُنْحَرِف) Phir jaane waala, baaghi, ghaddaar [RKT]

muqannin T: (مُقَنَّ) Fuqaha aur qanoon-saaz [RSB]

muqtada T: (مُقْتَدَاء) Jin ki paerawi ki jaae [RSB]

musawwada T: (مُسَوَّدَة) Likha gaya, likha hua, asal tehree kisi mazmoon ya kitaab ki jo musannif ke qalam ki ho [RKT]

mushaahire T: (مُشَاهِرَة) Tankhwaah, mahaana wazifa [RSB]

musir T: (مُصِر) Israar karne waala, kisi baat ya kaam par adne waala, ziddi [RKT]

Mustafaad T: (مُسْتَفَاد) Jo haasil ho ya nikle [RKT]

mustaghni T: (مُسْتَغْنَى) Be-parwa, be-niyaaz, daulatmand [RKT]

Mustahsan T: (مُسْتَحْسَن) Pasandida, behtar, accha [RKT]

mustaid T: (مُسْتَعِيد) Har waqt haazir hoon, aamaada, kamar-basta [RKT]

Mustalzim T: (مُسْتَلْزِم) Jo apne oopar kisi kaam ko laazim kar le [RKT]

Mutaassib T: (مُتَعَصِّب) Taassub baratne waala [RKT]

mutahaarib T: (مُتَحَارِب) Ek-dosre se ladne waala ya waale, baaham jung karne waala ya waale (fareeq, ashkhaas, giroh) [RKT]

mutakhaasim T: (مُتَخَاصِم) Baaham khusoomat rakhne waale, ek-dosre se jhagadne waale, aapas mein dushman [RKT]

Mutamakkin T: (مُتَمَكِّن) Taaqatwar, saahab-e-ikhtiyaar [RKT]

mutamanni T: (مُتَمَنِّى) Tamanna karne waala, aarzumand, khwahishmand [RKT]

mutanaaqiz T: (مُتَنَاقِض) Ek-dosre ki zidd, mukhaalif, contrary, incompatible [RKT]

Mutaraadif T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

Mutazammin T: (مُتَضَمِّن) Shaamil, daakhil, mushtamil, containing [RKT]

Mutee T: (مُطِيع) Itaa-at karne waala, maa-tahat, farmabardaar [RKT]

muttabieen T: (مُتَّبِعِينَ) Ittiba aur paerawi karne waale [RKT]

muttaham T: (مُتَّهِم) Jis par tohmat lagaai jaae, jis par ilzaam lagaaya jaae [RKT]

muwaafaqat T: (مُؤَافَقَة) Ittefaaq, baraabari, saath [RKT]

muwaazana T: (مُؤَازَنَة) Baraabari, andaaza karna, jaanchna, comparision [RKT]

muwalaat T: (مُؤَالَات) Kaarobaari muaahada, mel-milaap, wafadaari [RKT]

N

naa

naadir T: (ناڊر) Thoda, qaleel, kam [RKT]

naamusaa'id T: (نا مُساعد) Nasaazgaar, naamuwaafiq, unfavourable [RKT]

naaqidaana T: (ناڦڊاڻه) Naaqid ki tarah, khoobi-o-khaami dikhaane waala, khot aur khara-pan parakhne waala [RKT]

Na

nahj T: (نَہج) Taur, tariqa, andaaz, dhang, qaaeda, usool [RKT]

Nakeer T: (نَکیر) Eteraaz, inkaar, tardeed, nafi, radd [RKT]

naqeez T: (نَقِیض) Todne waala, giraane waala, mukhaalif, ulta [RKT]

natq-e-zaban T: (نَطَقِ زَبان) Zaban se bolna, lafzo'n mein izhaar karna [RSB]

nau T: (نوع) Shaki soorat, hai-at, banaawat [RKT]

ni

Niyaabat T: (نِیَابَت) Naaeb hona, khilaafat, qaaem-muqaami [RKT]

nu

nufoos-e-qudsiya T: (نُفُوسِ قُدسیّہ) Buzurgaan-e-deen, nek log, bargazida ashkhaas [RKT]

O

oh

Ohda-baraa T: (عہدہ برا) Zimmedaari poori karne waala, bari-uz-zimma hona, farz adaa karna, waada poora karna [RKT]

P

pe

Pesh-aamadah T: (پیش آمدہ) Waaqe hone waala, waaqe-shuda, zuhoor mein aaya hua ya aane waala [RKT]

Q

qa

qabaahat T: (قَبَاہَت) Kharaabi, buraai, naqs, aeb [RKT]

qanaa-at T: Thodi cheez par raazi aur khush rehna, jo mil jaee us par raazi rehna [FL]

qawi-tar T: (قوی تر) Dalaail mein se ziyaada mazboot aur qaabil-e-etemaad [RSB]

qazaa T: (قَضَا) Qaazi ka mansab ya kaam [RKT]

R

raa

raaje' T: (رَاجِع) Lautne waala, phirne waala, rujoo karne waala [RKT]

Raas-ul-maal T: (رَأْسُ الْمَال) Asal sarmaaya, poonji, sarmaaya-e-tijaarat [RKT]

raasikh T: (رَاسِخ) Mazbooti ke saath jamaa hua ya gadha hua, mustahkam, pakka, paaedaar [RKT]

raasti T: (رَاسِطِي) Imaandaari/diyaanatdaari se, sacchaai, sadaaqat [RKT]

raawi T: (رَاوِي) Khabar ya baat ka bayaan karne waala, riwayat karne waala [RSB]

ra

Raghat T: (رَغْبَت) Kisi cheez ki taraf tabiyyat ka jhukao, khwahish ya mailaan, rujhaan, tawajjo [RKT]

ri

rijaal T: (رِجَال) Log, yahan muraad hai, ulama, fuqaha, aimma waghaera [RSB]

ru

rujoo T: Pehli jagah par lautna, saabiq haalat ki taraf phirne ka amal, waapsi ki jagah [RKT]

S

saa

Saal T: (سَائِل) Daryaaft karne waala, poochne waala [RKT]

saaya gunaa'n T: (سَايَه گَنان) Saaya-daar, chaa'o'n se bharpoor [RSB]

sa

sabb-o-shitam T: (سَبَب و شَتَم) Zulm-o-sitam, laan-taan [RKT]

sabeel T: (سَبِيل) Tadbeer, raasta, tariqa, sabab [FL]

Saer-haasil T: (سَيْرِ حَاصِل) Tasalli-bakhsh, itminaan-bakhsh, mufeed, faaedamand [RKT]

sar-e-mu T: (سَرِ مُو) Zara sa, zara bhi, zarra baraabar [RKT]

sawaab par mabni T: (مَبْنِي بِرِ صَوَاب) Sahih buniyaad par qaayam, durust tariqe se banaya gaya [RSB]

sawaab T: (صَوَاب) Durust tariqa, durust baat, nek ya munsifaana fe' [Urduinc]

sawaad-e-aazam T: (سَوَادِ أَعْظَم) Sabse badi jamaat, aisa giroh jis mein sabse ziyaada log hon, (islami point of view se iska mafhoom hoga) aksar ahle sunant wal jamaat ka raasta yaane jamhoor ualama-o-awaam ka muttafaqa tariqa [RSB]

sh

shaare' T: (شَارِع) Saahib-e-shariyat, yaane Rasool Allah ﷺ [RSB]

Shad-o-mad T: (شَدَّ و مَد) Josh-o-kharosh, zor-shor [RKT]

shanaa-at T: (شَنَاعَت) Buraai, baddee, bad-kirdaari [RKT]

Sharah-o-basat T: (شَرْح و تَبْصُط) Tauzeeh-o-tafseel [RKT]

shughal T: (shughal) Kaam-kaaj, shauq, hobby, work [RKT]

Shuhood T: (شُهُود) Shaahid ki jama, zaahri hona, aashkaar hona [RKT] yahan mafhoom hai, pakka yaqeen [RSB]

si

sihaah sitta T: Sahi Bukhari, Sahih Muslim, Abu Dawood, Tirmizi, Ibne Majah, Nasai [RSB]

Siyaq-o-sabaq T: (سِيَّاق و سَبَّاق) Silsila-e-kalaam, aage-peeche ki ibarat ya kalaam jisse mafhoom mutaiyyan ho [RKT]

SU

sukoot T: (سُكُوت) Khamoshi ikthiyaar ki [RSB]

suraiyya T: (سُرِّيَّا) Ye aasmaan mein maujood mashoor 7 sitaaro'n ka giroh hai jise angrezi mein pleeades kehte hain [RSB]

T

taa

taabbud T: (تَعَبُّد) Bandagi, ibaadat, ibaadat-guzaari, paarsaai [RKT]

taadeel T: (تَعْدِيل) Aadil thehraana, siqa qaraar dena [RKT]

taammul-e-sahaba T: (تَعَامُل صَحَابَه) Aesa amal jis par tamaam sahaaba ya phir unki aksariyat karte ho'n [RSB]

taar-o-pod T: Tarkeeb, banaawat [FL]

Taateel-e-moaash T: (تَعْطِيل مَعَاش) Rozgaar, kaam-kaaj band karna [RSB]

Taateel T: (تَعْطِيل) Tamaam naam-o-sifaat ko ya un mein se baaz ki nafi karna hai (Al Jawaab-ul-Kaafi Liman Sa-al A'n Ad Dawaa as Shaafi: P153) Allah ke tamaam naam-o-sifaat ya un mein se baaz ki nafi karna [RSB]

taaweel T: (تَاوِيل) Poshida maano'n ki tauzhee [RKT]

Taazeer T: (تَعْزِير) Saza, saza dena [RKT]

ta

tabaa' T: (طَبَائِع) Tabiyyat ki jamaa, tabiyate'n, mizaaj [RKT]

tab-eez T: (تَبْعِيض) Hisso'n mein taqseem karna, hisse banana, jod-jod alag karna [RKT]

tafaawut T: (تَفَاوُت) Farq, imtiyaz [RKT]

Tafaqqoh T: (تَفَقُّه) Ilm-e-fiqa seekhna ya samajhna, ilm-o-fazal mein maahir hona [RKT]

tafarrud T: (تَفَرُّد) Infiraadiyat, oneness [RKT]

tafraqa-baazi T: (تَفْرِقَه بَازِي) Logon ko taqseem karne waali harkat, giroh-bandi karna [RSB]

Tafreeq T: (تَفْرِيق) Alaahadgi, judaai, talaaq, khulaa [RKT]

taghaiyyur T: (تَغْيِير) Tabdeeli, badalna [RKT]

tahakkum T: (تَحْكُم) Zabardasti, jabri, authority, power [RKT]

Tahdeed T: (تَهْدِيد) Taqweef, daraana, dhamki dena, tambeeh [RKT]

tajaawuz T: (تَجَاوُز) Hadd se guzarna, Muqarrara hadd se aage badhna, hukm udooli [RKT]

Takhreej T: (تَخْرِيج) Wo daftar ya kitaab jis mein kisi mohaqqiq ne kisi mashoor-o-mutabaadiil kitaab ki hadeeson ki tanqeed ki, ruwaat aur maakhaz ka bayaan [RKT]

talbees T: Dhoka, fareb, jhoot [RSB]

tamassuk T: (تَمَسُّك) Pakadna, acchi tarah girافت mein lena [RKT]

tamhees T: (تَمْحِیص) Saabit karna, bahes karna (umooman bahes ke saath istemaal hota hai) [RKT]

tanaazur mein T: (تَنَازُل مِیں) Madde nazar rakhte hue, ghaur karte hue [RSB]

tang T: (تَنگ) Chote, tight [RSB]

Tanqeed T: (تَنْقِیْد) Eteraaz, nukta-cheeni, aesi raae jo bure-bhale ya sahih aur ghalat ki tameez kara de [RKT]

tashaqquq T: (تَشَقُّق) Phatna, shagaaf padna [RKT]

tashattut T: (تَشَتُّت) Bikhar jaana, tukde-tukde hona [RKT]

Tashree T: (تَشْرِیْع) Shariyat ki tableegh-o-ishaa-at, qaanoon-saazi, shariyat [RKT]

Tasreeh T: (تَصْرِیْح) Wazaahat, saraahat, tauzeeh [RKT]

Tatabbo T: (تَتَبُّع) Ittiba, paerawi [RKT]

Tauzeeh T: (تَوْضِیْح) Wazaahat, saraahat, tashreeh, sharah [RKT]

te

tehreef T: (تَحْرِیْف) Alfaaz, harf, ya bayaan waghaira ka badal dena, kisi matan mein tabdeeli [RKT]

tehreem T: (تَحْرِیْم) Haraam karna, naajaaez thehraana, haraam hona [RKT]

tehseel T: (تَحْصِیْل) Haasil karna, ekattha karna, ilm seekhna [RKT]

tu

tuhr T: (Haiz se paaki, 2 haiz ke darmiyaan ke aiyyaam [RKT])

U

ul

Uloom-e-naafia T: (علوم نافعہ) Faaedamand uloom/ilm, wo ilm jo insaan aur muaashare ke liye mufeed ho [RSB]

um

umara T: (أُمَرَا) Hukkaam-e-sultanat, mamlakat ya darbaar ke bade log, ahle-iqtedaar, nobles [RKT]

umoor-e-harb T: (أُمُورِ حَرْب) Jung se mutaalliq muamalaat, fauji umoor [RKT]

us

ushr-e-asheer T: (عُشْرِ عَشِير) Daswe'n hisse ka daswaa'n hissa, bahut hi kam, thoda sa hissa, hundredth part [RKT]

Usool-o-furoo T: (أُصُول وُفُرُوع) Deen ke buniyaadi aqaaid aur usool (Usool aur unse nikalne waale juzi masaa'il-o-ahkaam (furoo) [RSB]

W

waa

Waahi T: (وَابِی) Kamzor, boda, masnooi, ghaer-sahih, zaeef, ghaer-mustanad [RKT]

Wahima T: (واہمہ) Wahem, khayaal, gumaan, khusoosan (khayaal-e-baatil) [RKT]
waawela machaana T: (واویلا مچانا) Shor machaana, ehtijaa karna, maatam karna [RKT]

wa

Waeed T: (وَعِد) Dhamki, tambeeh, tahdeed, sarzanish [RKT]
waqat T: (وَقَعَت) Izzat, martaba, qadr, azmat, buzurgi [RKT]
wateera T: (وَتِيرَه) Aadat, rawish, taur-tariqa [RKT]
Waza' T: (وَضْع) Shaki, soorat, haalat, huliya, tarz, rawish, andaaz, taur-tareeq [RKT]
wazaaif T: (وَضَائِف) Bait-ul-maal se di jaane waali raqm, wazifa [RKT]

wi

wistaat T: (وِساطت) Zariya, waasta, wasila, tawassut [RKT]

wu

Wusooq T: (وُثُوق) Bharosa, etemaad, etebaar [RKT]

Y

Yaa

yaa lillahi ajb T: (يَا لِّلّٰهِ عَجَبًا) Allah ki qudrat, kya hairat anez baat hai [RSB]

Z

zaa

zaal-o-muzil T: (ضال و مُضِل) Wo jo khud bhi gumraah ho aur doosro'n ko bhi gumraah kare [RKT]
zaayaal T: (زَائِل) Door hone waala, mit jaane waala [RKT]

za

zarar T: (ضَرَر) Nuqsaa, dukh, dard, ranj, takleef [RKT]

zo

zohd T: Parhezgaari, taqwa [FL]
Zom T: (زُغْم) Apne faasid khayaal/gumaan/wahem [RSB]

zu

zunnaar T: (زُنَّار) Mazhabi patti jo ghair-muslim pehente hain [RSB]
zuroof-o-ahwaal T: (ظُرُوف و احوال) Kisi kaam ke waqt maujooda zamana/haalaat, waqt aur jagah ke taqaaze [RSB]